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Patagonia.

EXTRACTS FROM THE JOURNALS OF
MESSRS. ARMS AND COAN.

[Continued from p. 381.]

November 21, 1833. Louie invited me to accompany him on a hunt for guanacoos, to which I consented. He furnished me with a horse, and gave me his gun, and, sportsman like, off we started with dogs in abundance, and soon saw plenty of game. The guanacoos usually take their stand either on some hill or extensive plain, that they may command as wide a view as possible. This precaution they have learned to take by being so often surprised by their antagonists. I presume we saw more than fifty. Three were taken by the party, from which we were plentifully supplied for our suppers.

The ride to-day gave me an excellent opportunity to see the country. To a considerable distance from Gregory's Bay to this place, as far as the eye can reach each way, the country is all of deluvial origin, with here and there a spot of alluvion, which appear to rest on beds of sand and gravel. There are many marshes and small ponds, which appear to be only basins holding the water that drains into them, though they seem to have water in them all the year round, and afford nutriment for numerous aquatic plants; and upon their surfaces are to be seen multitudes of birds, such as upland geese, ducks, gulls, etc. The alluvial plains are probably such ponds filled with earth from the hills. The hills are low, but precipitous and composed of sand, gravel, and small stones; but I have seen but two or three rocks, and those appear to be only boulders of

granite. The hills are not entirely barren, though they produce but little. There is no appearance of wood, except a few stunted bushes, that are seen along the sides of the hills and about the low grounds.

[Mr. Arms.

Our old mother brought us a piece of boiled meat for breakfast, though it was evidently nearly the last morsel which she had. Capt. Louie observing me in the act of shaving this morning, requested me to do the same to him. I accordingly went through with the operation, apparently much to his satisfaction, though he was as beardless as the boy of eight years old. These savages pluck out their beards, and their eyebrows, which preserve to them a youthful appearance, when they are somewhat advanced in life.—Went out to see the Indians in their tents. In some of the tents there is but one family, in others two or three. Each tent, containing more than one family, is divided into stalls according to the number that occupy it. This is done simply by hanging up skins as a partition. Most of the tents contain no furniture, except a few skins to sleep on, an old skin bag to bring water in, a piece of raw hide made into a dish to drink from, and perhaps a few small stones with which to roast meat, and a little bundle of sharp sticks which are used to confine skins to the ground for drying.

As the meat was exhausted in the camp, we expected to suffer, and also to witness suffering by hunger; but in a little time a detachment of the hunting party returned with three guanacoos, and before night a piece was roasted and brought us for supper. We were also presented with an ostrich's egg, measuring fourteen inches in circumference,

The poor savages continue to crowd around us as usual, keeping up a continual begging for almost every thing they see in our possession. We frequently distribute small presents among them, with which they are much pleased. A sight of their poverty, their ignorance, and their degradation is truly affecting. Their only garment is a mantle of skins, in the form of a blanket, which they wrap around their bodies; except that when they ride, some of them use boots made of the skin of a horse's leg taken off whole, and drawn upon their lower limbs. Most of them use a narrow head-band, some permitting their hair to hang down at full length, and others turning it up behind. Like other savages, they are excessively fond of ornaments, though they have not been able to obtain many; a few beads around the ankle and wrists, or a few jewels in the ears, being all that we see. We distributed many thimbles among them, and endeavored to teach them the use of the needle, according to the custom of our country; but we soon found the thimbles suspended from their necks as ornaments, and the needles put into handles like awls; making an instrument which they call *hodle*, and which they employ in sewing their skins, using the tendrons of animals for thread. They paint their faces with red or black, and often stripe their arms, breasts, and legs with white.

We find that the family who had taken us under their care, are not generally acknowledged as the head of the tribe, but a man by the name of Lorice is recognized as their captain and chief. We also find that a perfect cordiality of feeling does not exist between the family of Lorice and the Louie family.

The game which had been taken yesterday was exhausted, and we were glad to receive a piece of roasted horse beef, which was presented us by our young friend. These savages are so supremely indolent, that they make no effort to obtain food until hunger drives them to the chase; and then, if they are unsuccessful in their first attempt to procure game, they suffer the penalty of their improvidence in a painful fast, unless a horse is dispatched, which will only supply the wants of a day.

[Mr. Coan.]

About noon, a horse was brought up to the butcher. One man held the animal with a line of about a rod in length, while another, standing at about the same distance before the horse, let fly an arrow, which entered below the neck, pen-

etrating some twelve or fifteen inches, and effected its object. The horse was flayed by two men, while a dozen standing round were unable to keep off the dogs, each one coming up and getting repaid by blows on the head, which only had the effect to draw forth a few yelps; for the starving creatures, as if knowing that their time was short, were constantly watching and never suffered an opportunity to slip without seizing a mouthful of food. The whole animal being cut up, was distributed among the whole. Louie, who appeared to own the horse, received the principal share in his own tent, together with the delicacies, such as the heart, lights, entrails, etc., even the feet, so that not a single bit remained for the poor dogs, but what blood they could lick from the ground. It was not long before several of the ribs, nicely roasted, were brought us.

We were plentifully provided with food from the horse to-day, several bringing ribs about half roasted, others a piece of broiled stake, and others that which was boiled. Nor were the luxuries withheld from us.

We dined on the ostrich's egg, which was presented to us last evening, and found it a most delicious repast, equaling the hen's egg in flavor, and a dozen of them in size.

[Mr. Arns.]

23. An unusual fine morning led me to ramble out on the northern hills. From the highest summit my eye surveyed an extended landscape; but like all others I have seen in Patagonia, it slept in dreary solitude. Hills and arid plains every where met and wearied the eye. No rivers or lakes, no cultivated fields or waving forests enlivened the picture. What a mournful contrast between this and the vernal loveliness of New England landscape! The good family who have adopted us, have supplied us with horse-beef to-day, which is now our only food. A party of Indians went out on a hunt and brought home seven guanacoës, about enough to supply their wants for one day. Our young friend, capt. Louie, has spent much of the day with us, and by his inquisitive, friendly, and social disposition, has rendered us happy. He is evidently feeling after the blessings of civilization. Oh that he and all this people may soon be brought to feel after God, if haply they may find him. It is painful that we have no way to convey the knowledge of a Savior intelligibly to their minds.

We have given young Louie some articles of our clothing, and it seems highly pleasing to him to wear them in our presence. He often requests us to do some little jobs for him, such as making spurs, sharpening knives, etc., and is much gratified with our ability and readiness to assist him.—Though deprived of many things in this desert land, we are rarely without music. The singing and hallooing of the Indians; the screaming of the children, and the piercing yells of the canine family, as they pass under the cudgel of their masters or fall into the cruel jaws of a stronger brother, keep the ear almost constantly ringing. The dogs here are almost innumerable, and they are reduced to mere skeletons by hunger. It is truly painful to see with what fury they will attack each other to obtain a morsel of food which is thrown out to them. The dogs, like the horses, are the private property of their masters, living and sleeping in their tents, like the children; and it is remarkable that although the Indians' tents are huddled thick together, yet each family of dogs guards a certain space around the master's tent; and if a neighboring dog, either through carelessness or design, trespasses upon the premises, he rarely escapes without a smart drubbing. When they go out to hunt, however, their unsocial rules are laid aside, and the dogs herd together like their masters.

[Mr. Coan.

25. Several of the men went out to-day for guanaco, and returned with ten. One, a very young one, being considered a delicacy, was presented to the Americans, though we were plentifully supplied from their spit as usual. A little guanaco is quite pleasant after having little but horse-beef for some days.—It is pleasant to hear the sound "America" introduced into their songs, in a way which indicates they are pleased to have us with them; and we have had no reason whatever to think otherwise. With but few exceptions, they appear to possess the most amiable dispositions, constantly showing us many little kindnesses, though it is possible they expect as much in return.

If these are the real Patagonians, the story of their enormous stature is entirely fabulous. Dressed in their mantles they appear tall. When first I saw capt. Lorice, I thought him a tall man. In his sailor suit, one would think him a small man, and yet I think him about the usual size of this people. Their mantles are

generally made of young guanaco skins, cutting them to the edge of the fur, and fitting their crooked sides together. They are, however, sometimes made of the skins of the skunk, cut into square pieces, so placed that the white strips may coincide. The scent they are not careful to take out, and one is as soon reminded of their presence from their mantles, as the filth of their persons. They are fond of singing, and many of the women spend much of their time in this amusement, seldom having more than four or five words in their song, which they repeat with but little variation of tone, such as *ga lu la*, or something like it, which can be heard almost any time of day or night. Some of them have a rattling tone, which resembles the sound of a bag-pipe at a distance. I have not seen any kind of musical instrument among them. So destitute are they, that small bits of iron, cloth, or even paper, are collected and carefully laid up as treasures; and yet so ignorant, that they value thimbles higher than almost any other thing, except tobacco, drilling holes through them and wearing them suspended from their neck, rattling together like bells.

Before the young guanaco was presented to us, our provisions were cooked for us; since then we have done our own, and are happy to do so, as it affords us some diversion, and allows us to dress our food as we choose. At meal time, we are sure to be visited, for nothing excites their curiosity more than our method of cooking and eating. The use of a plate, knife and fork, seems to be unknown to them.

I was much interested in a sick person we found in one of the tents. An old woman, a fit representation of one of the furies, was lying by him, with her mouth to his stomach, muttering the most doleful cry, for the purpose of driving the disease out of the sick man.

[Mr. Arns.

27. The natives lounge around us from morning to night, not only exciting our pity, but testing our patience. Most of them we can manage with tolerable ease; but our patience, our meekness, our wisdom, were perhaps never more taxed than to know how to deal with a certain woman who is a diurnal, if not a perpetual visitor; and who, we learn, is the wife of the chief capt. Lorice. I suppose that even a *patient* man would pronounce her as vexatious a creature as was ever seen in human shape. She seems to be composition of all that is

disgusting in filthiness, or trying in impudence and evil passion. She begs all that she sees, and labors hard to make us open every trunk and sack, and exhibit every article in our possession; and if we refuse to gratify her insatiable cupidity, she will strike her fist upon a trunk or whatever is in her way, with great indignation. She rarely fails to make her appearance during our meals, usually bringing a squad of children with her, in order to make her begging more resistless. Taking her position in full view of us, she watches all our motions, peeping into every dish; and if we do not distribute the food we have prepared for our own use among her harpies, she will sometimes dash her brawny hand into our soup, and distribute among her brood whatever she brings up in her talons. This is not occasioned by hunger, as she is just as troublesome when full fed as at other times. Her husband appears like a mild and quiet man, and is completely under her domination, which appears to be the case with most of the tribe. We are more impressively taught how much these wretched beings need the meliorating influence of civilization and the purifying effects of Christianity.

28. For the present we seem to be shut up with this little band of savages, and have no alternative but to remain with them until the return of the larger tribe from the north, when we hope to obtain horses and a guide, and travel through the country. We have determined, so soon as we can gain the necessary facilities, to make a tour to the northwest, and, if possible, to cross the Andes somewhere between the fortieth and fiftieth degrees of south latitude, and thus visit the shores of the Pacific. But we cannot go alone, as we find ourselves absolutely dependent on the natives to procure our food; and a separation from them would undoubtedly reduce us to starvation, the game here being so wild and fleet that no one but the Patagonian horseman can take it.

Lorice and his wife spent a long time in our tent. They appeared very friendly, and informed us that the camp would be removed to-morrow, at the same time repeating their invitation for us to go with them. They also exhibited envious and bitter feelings towards our young friend Louie, and urged us to abandon him, and put ourselves and our effects under their care. They even pointed towards Louie's tent, and with a dark frown and threatening tone, exclaimed in broken Spanish, *Malo! Malo! Manana!*

i. e. bad, bad, to-morrow. We have reason to apprehend a gathering storm. And though our young friend has disclosed nothing to us, yet a settled thoughtfulness marks his countenance and gives evident indication that something presses heavily upon his heart. His constant fidelity to us has given us more confidence in him than any other Indian, and to withdraw ourselves from his care, appears not only impolite but ungrateful and unjust. We know not what shall be on the morrow, but it is safe to trust in Him who has the king's heart in his hand, and, as the rivers of water, turneth it whithersoever he will.

29. Capt. Lorice and wife visited us again this morning, and requested us to strike our tent immediately and prepare to decamp with them. Perceiving the whole camp in motion, taking down their tents and packing their little all upon their horses, we also made ready our baggage for removing. We soon found, however, that our fears of yesterday were about to be realized, as a warm dispute had already commenced between the two parties. This originated with the wife of Lorice, whose impositions and insolent qualities have already been mentioned. She commenced by pouring a torrent of invective upon the family under whose care we had placed ourselves, when she perceived them making arrangement to carry us and our baggage on their horses. Of the cause of this altercation we were not able definitely to inform ourselves, though we have little doubt that the contention arose from the envy and cupidity of Lorice's wife, who seemed to fear that all our attention and presents would not be bestowed on her family. After a time of angry dispute, matters seemed to be compromised, and a part of the horses to carry us and our effects were assigned us by one party, and part by another. Every thing was now in readiness to set out, and some of the Indians had commenced their march, when our modern Jezebel, whose feelings had been hushed for a moment, like a slumbering volcano, now burst forth with redoubled vehemence. A trunk of medicine, which she had taken upon her horse to carry for us, was violently dashed to the ground with some injury, and another storm of rage was poured upon the heads of Louie and his family. Soon the hag dashed into the face and eyes of our young friend, and commenced a combat, by striking, scratching, pulling hair, tearing out jewels, etc. This excited the friends of

the parties to defend their respective favorites. And now came on the tug of strife; the combatants continually increasing by new accessions, and becoming more and more enraged as the struggle continued. Happily they did not resort to knives or any deadly weapons, as we feared they would, but contented themselves by tearing each other's hair and faces, until their dark visages were besmeared with blood. Their rage was now remitted for a few moments to take breath, when the contest again commenced with maddening energy. The party of Lorce were the most numerous and powerful, and our young friend and his family were severely handled. Some of our baggage became matter of contention in the affray—the Lorce party endeavoring to drag it over to their side, while Louie and his family struggled to defend it. At length the combat ceased, and the parties sat down upon the ground in sullen silence. During the heat of the contest, we deemed it imprudent to interfere, as there was no hope of being heard; but when the rage had subsided, we labored to convince them that such conduct was bad, and by signs and gestures, gave them to understand that it exceedingly grieved and distressed us. This seemed to have somewhat of a softening effect upon them. We made signs to them to reload their horses, and go on peacefully together, but capt. Lorce shook his head with an indignant air, and seemed utterly irreconcilable in his feelings towards Louie. He, however, exhibited no hostility towards us; but by frequent beckoning and expressions of friendship, tried to persuade us to cleave to him; while our young friend, Louie, intimated that he should separate from the tribe, and take another direction, at the same time desiring us to remain until others had left, and then go with them. It was a time of trial. To show a preference for one party might expose us to the jealousy and resentment of the other; and, in case they should separate, as now appeared probable, not to show preference would leave us only the wretched alternative of being abandoned by both. All our prepossessions were on the side of Louie, whose generous hospitality had supplied us with food, and whose care and fidelity had secured our confidence. But the Lord in mercy decided the question for us, and delivered us from this painful emergency: for while we treated both parties with kindness, and endeavored to conciliate their feelings, they at length, by a kind of silent assent, arose from the ground

and began to repack their horses. I cannot forbear to mention in this place, a speech by one of the natives, to which all listened with deep attention. While the Indians were sitting in moody silence upon the ground, the stillness was suddenly broken by a man, who commenced an impassioned harangue, and for about fifteen minutes spoke with profound native eloquence. He displayed energy, animation, and pathos, with varied and melodious intonations of the voice and impressive gestures. I exceedingly regretted that I could not understand his language, nor learn the nature and object of his address.

Dec. 1. My companion has been so indisposed as to keep his bed during the day, and our old Indian mother has been in several times to sympathize, with much apparent kindness. There is something so noble and generous in the appearance of this aged woman and her husband, that my feelings are drawn out towards them, and I ardently long to tell them of a Savior before they go hence to be here no more. It sometimes appears to me, that while the mass of youth in Christian lands reject the Lamb of God, this aged pair would receive him as little children.

2. The Indians were much amused on seeing us wash our clothes. This was probably a new and strange thing to them.—Closed our tent before night and observed the monthly concert. It was a season of new and peculiar interest. I had prayed for the missionary on such occasions before, but never with such a knowledge of the wants of a missionary; I had prayed for the heathen on such occasions before, but never surrounded by the heathen, within the sound of my voice.

[Mr. Coan.]

3. It is amusing to see the men and children engaged in their sports. We often see a dozen men in one group, nearly naked, playing ball; and as many boys in another, chasing their dogs, by throwing nooses over them, or engaged in some other childish play. In these sports are exhibited vivacity and kindness to each other; though, as might be expected, their tender mercies to birds and other animals is often most wantonly cruel. This, however, is to be attributed to education, more than to the natural disposition. The children exhibit a docility which would do honor to a civilized land. It is also encouraging to witness their desire to conform to American customs, often borrowing our pan to cook after our manner; thus showing

that they have not that deep-rooted prejudice, so observable in many pagan nations.

[Mr. Arms.

6. Found a few small edible roots, which are very grateful in this land where flesh is the only food.—It being intimated to the family that we needed more covering at night, they immediately set about making us a guanaco mantle. We have only to reveal our wants to this family, and they are supplied to the utmost of their ability. Our Indian mother is still unremitting in her kindness, and labors to prevent any thing from annoying us. If the dogs trouble us, while preparing our food, she often comes with her rod to chastise them, and to teach them good manners. The children of this family are quiet, affectionate and obedient. When they visit us, they are never troublesome, like many of the Indian children, and their sprightliness and pleasantry are often very exhilarating.

10. Having selected a spot of ground, my companion and myself planted a variety of garden and fruit seeds; but we have little hope of remaining here long enough for them to germinate. The natives looked upon our operations with evident wonder, and we endeavored to explain to them, by signs, the object of our labor, the process of germination, etc., and the final result in the production of nutritious food.

[Mr. Coan.

11. The guanacoës are very abundant here, often coming within rifle shot of the tent, notwithstanding the dogs are so numerous. This animal has a hump on the back, a long neck, and in other respects somewhat resembles the camel in form. It is probably the *lama* of Chili and Peru. It is covered with a fleece of long fine wool, through which there are projecting hairs still longer. I apprehend it might be manufactured to good advantage. Its flesh is excellent. Could the animal be domesticated, it would equal the cow in utility, giving its milk and flesh for food, its fleece and skin for clothing, tents, etc.

[To be continued.]

[Mr. Arms.

Persia.

INSTRUCTIONS OF THE PRUDENTIAL COMMITTEE, TO THE REV. JAMES LYMAN MERRICK.

THE delivery of the Instructions of the Committee to Mr. Merrick, and his embarkation

for Smyrna, whence he was to proceed, by the way of Constantinople, on an exploring tour in Persia, with a view to commencing a permanent mission in that country, have been noticed in previous numbers. Extracts will now be given from the Instructions, designed to give a view of this field, and of the plan and immediate objects of the mission of Mr. Merrick.

Plan of the Mission.

The Mohammedan of Western Asia with too much reason despises the Christian religion; for, in every form in which it has been presented to his notice, until within a few years past, it has been as a system of idolatrous worship. It must be presented to him in a different form—divested of superstitious and profane rites, and of all that paralyzes its power upon the conscience and heart. For this purpose, we must persevere in our missions to the degenerate oriental churches, and extend those missions more and more; and we must publish the "truth, as it is in Jesus," directly to the Mohammedans themselves. * * *

The leading object of your mission, during the first four or five years, will be to collect information concerning the character and condition of the Mohammedans of Persia and Central Asia. This you will do by travelling as extensively as may be, and mingling freely with the people as a Christian missionary, with the use, as far as possible, of their vernacular tongues. This is not, however, the ultimate object of your mission. * * *

At Constantinople you will do well to remain till spring in the study of the Arabic and Turkish languages. Mr. Schauffler has prepared himself to lecture on the grammatical structure of those languages, and both he and Mr. Goodell will be able to render you much assistance in acquiring the latter. The importance of the Turkish language to the full success of your researches, is apparent from the fact, that it is the native language of perhaps a third part of the inhabitants of Persia. Over the populous province of Aderbajian, which is the first you will enter, Persian is only the language of trade and of the government. The same is true of Mazenderan, and of a considerable part of the large provinces of Irak and Khorasan; and probably along the caravan route from the present capital of Persia to Bokhara, if not to Cabul.

And here the Committee would earnestly enjoin upon you the duty of making

yourself grammatically and familiarly acquainted with the two principal languages of the country you are sent to explore. Without these, you cannot adequately perform the duties assigned you. You are to determine, by actual experiments, what access can be had by the gospel to the Mohammedan mind in Persia. Your first duty of course will be, to qualify yourself to make these experiments. Besides these languages, you will need a large amount of well-digested knowledge, such as lies aside from the common track of education in this country. You must become intimately conversant with Mohammedanism; not only as it is taught in the Koran, but as it now exists in the distinctive features of the two great sects of Soonies and Sheahs; and also with the modes of defending the latter, which are chiefly relied upon by the Persian moolahs. You will farther require a knowledge of the essential modifications which the Sheah faith is receiving in consequence of the prevalence of Soofeism in Persia. This will impose upon you the necessity of studying the popular literature of that nation, and especially its wild and mystic poetry; for the Scriptures of the Soofies are said not to be so much the Koran, as the moral lessons of Sadi, and the lyric odes of Hafiz.—But after all, your grand dependence must be upon "the sword of the Spirit, which is the word of God." To the Holy Scriptures, in their original languages, should be your chief appeal; and with them there is, if possible, even more need of your being familiarly conversant among the Persians, than among the Turks, because the Persian regards them with more respect than the Turk, and listens to them with greater deference. * * *

In no country in the world, probably, will a Christian missionary find it so necessary to be armed at all points for the conflict, as in Persia—where, it is said, two-thirds of the males can read, where discussion is the delight of the intelligent, and where imagination leads off the intellect into the wild fields of speculation, and can be controlled only by the ascendant power of clear, vigorous, substantial thought.

Your route to Persia will be by way of Trebizond, a chief port of commerce on the southeastern shore of the Black Sea, to which you will go from Constantinople by water. A missionary station will probably have been formed there, by Mr. Johnston, before your arrival, which will serve to connect the missions of the

Board in Persia with that in the Turkish metropolis. * * * From Trebizond to Tebriz, through Erzroom, in Armenia, the estimated distance is 500 miles. Through Tiflis, in Georgia, the distance is greater. The researches of Messrs. Smith and Dwight in Georgia, have rendered farther inquiries in that country unnecessary at present. * * *

While in the northern provinces of Persia, you will ascertain how extensively the Turkish language is spoken and read by the people, and whether the books prepared for the Turks of Constantinople, would be well understood in the neighborhood of the Caspian.

Among the cities of Persia, the Committee are disposed to give the preference, on the whole, to Isfahan. It is the ancient capital of the kingdom, the most populous, and most central—nearly midway between Teheran and Shiraz—possessing a more salubrious climate than the former, and probably a greater amount of intelligence and learning than either. But, for the forty years past, Teheran has been the capital of Persia. Lying immediately under the lofty range of mountains, which divides the provinces of Irak and Mazenderan, the vicissitudes of its climate are great, and pernicious to the health: in summer the heat is so insupportable, that it is then abandoned by two-thirds of its inhabitants. Its population amounts to about 100,000. Shiraz has been called the Athens of Persia; and the residence and labors of Henry Martyn within its walls and in the gardens which adorn its suburbs, will ever render it an interesting spot to the Christian missionary. But its population has declined; most of its learned men have disappeared; its gardens are fading away; and its environs are covered with ruins and wretchedness;—and what is it to you, that Sadi and Hafiz were born there, and that there are their tombs?

Koom, one of the sacred cities of Persia, 80 miles from Teheran, on the road to Isfahan, will also claim your attention. It is venerated by the Sheahs as the burial place of Fatima the Immaculate; and, in point of sanctity, ranks next to the sepulchre of Aly, in the pashalic of Bagdad, and that of the eighth Imaum, in the province of Khorasan. * * * In such a place, you, as a Christian missionary, can expect only an inhospitable reception, and you will need much wisdom from above; but there you may ascertain the strength of prejudice and intolerance in the high places of Persian Mohammedanism. There, too, you may probably

see, notwithstanding the boasted theism of the Moslems, that, like the degenerate Christians of the east and the Latin church, they may be justly charged with an idolatrous veneration for departed men. In fact, the Sheahs have canonized an immense number: in almost every Persian village, you may find the shrine of some local saint, accounted sacred by the few who are acquainted with his name.

Going from this idle and fanatical, this ignorant and bigoted city, a ride of fifty miles along the borders of the great salt desert of Khorasan, towards Isfahan, will bring you to a neat, populous, and industrious town, called Cashan. The great salt desert is a link in that remarkable chain of arid and sandy plateaus, which extend from the north of China across the whole of Asia, with little interruption, to the "ocean of sand" in Arabia. Three-tenths of Persia is desert; and all its elevated table-lands, even when not a barren waste, are destitute of trees, and impregnated with saline qualities. The districts bordering on these deserts are scorched in summer with intense heat, and in some places life is endangered by pestilential winds and clouds of sand. No doubt, in choosing this field for your mission, you have taken into view the formidable obstacles, which will everywhere oppose your progress. * * * Like the apostle Paul, you will be "in journeyings often, in perils of robbers, in perils in the city, in perils in the wilderness, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." * * * The times of your journeys, and the routes you pursue, should always be chosen with a careful reference to circumstances.

Among the cities in Persia, to which your personal inquiries should be directed, if possible, are Casbin and Sultanieh, westward of Teheran—Hamadan and Kermanshah, in the mountainous tracts of the ancient Media—Kerman, in the province of that name—Yezd, in the salt waste eastward of Isfahan—Mushed, a sacred city, in Khorasan—and Istrabad, near the shores of the Caspian sea. The maritime provinces of Persia, on the south, with the exception of Fars, might be omitted in your present surveys; it being certain that the other provinces will afford more eligible fields for our incipient efforts.

The Committee regard it as extremely doubtful whether you will find it wise to

proceed into Afghanistan, or kingdom of Cabul. The caravan distance from Isfahan to Cabul, the capital of that kingdom, through Yezd, on the most moderate calculation, is 1,000 miles; and that from Teheran, through Mushed and Bokhara, must considerably exceed 1,200 miles. Yezd ought, indeed, to be visited, it being little more than 200 miles from Isfahan, and one of the great commercial *entrepôts* between the east and the west. * * *

The upper route into central Asia, from Teheran, by way of Mushed, and through the passes of the stupendous Himmaleh, is the most important one to be opened to the Christian missionary. At the same time, it is at present imminently perilous; though recently it has been traversed and found practicable by Mr. Wolf, the Jewish missionary, and by two English officers. Mr. Wolf says, that caravans go almost every month from Mushed to Bokhara.

Having completed your researches in Persia, and forwarded a copy of your journal to Trebizond for the Committee, you will seek for guidance to the Lord of missions, and if then you determine upon attempting either of these routes, or any other, into the lofty high lands of central Asia, the Committee will not object.

The *Sheah* faith has been the national religion of Persia for more than three centuries; but the Afghans are all *Soonies*. They are more liberal and tolerant than other Mohammedans. The Persians, however, are very numerous in the kingdom, and many of them hold high offices in the state; and *Soofism* is prevalent, and gaining ground, notwithstanding the opposition of the moolahs. The kingdom itself is composed of a multitude of tribes, claiming a common origin, but widely differing in character, appearance, and manners. Most of these tribes, whether leading a pastoral, agricultural, or trading life, are little better than wild plunderers. Yet are they hospitable; and in parts of the country, where they would think it a matter of course to rob you, they might, in other respects, treat you with kindness and civility. The cities of most importance, are Candahar, Cabul, and Peshamer.

Should you succeed in reaching the last mentioned city, the state of your health and other circumstances, must determine whether you shall venture upon returning to Persia by the way you came, or by either of the other caravan routes. You will not, however, enter upon such a course, without first trans-

mitting for the Committee, to the care of some one of the nearest officers of the British government in India, a brief account of your travels and researches in those strange countries; informing him of the nature of the document, and of the importance of its preservation. For this purpose, it may be necessary for you to proceed to Cashmere. After all, it is highly probable, that your wisest course will be to descend the Ganges to Calcutta. And the Committee repeat, that neither the tour into Afghanistan, nor the routes proposed for such a tour, nor your return across the inhospitable regions of central Asia, are made a part of your *duty*, in your contemplated mission; they are mentioned only as subjects to which you will direct your attention, and on which you will exercise your best discretion.—From Calcutta you could take passage to the United States, in case your health needed to be recruited, or the interests of your mission promised to be benefitted, by a temporary visit to your native land; or you might proceed to the Persian Gulf, by way of Bombay.

Objects of Inquiry.

Having given an outline of the countries you are to traverse, as the messenger of the churches, it only remains for the Committee to exhibit a brief summary of the principal objects, to which you will direct your inquiries.

Your leading object, everywhere, will be to ascertain *where it is expedient for the Board to form missionary stations*. Nor will the Committee expect merely the *results* of your investigations; but all the more important *reasons*, upon which your opinions are founded;—such as relate to the situation of the place; its distance from other well known places of easy access; the nature and comparative safety of the roads; the population of the place, and the various sects and classes into which the inhabitants are divided, with their character, intelligence, manners, and means of improvement; the number of souls within the neighboring country, upon whom the station might exert an influence; whether these are shepherds, farmers, or traders; whether peaceable, or addicted to war and plunder; whether they are Sheah or Soofie Mohammedans; whether that philosophical infidelity prevails, which is denominated Soofeism; whether there are followers of Zoroaster, or Jews, or nominal Christians; what impression the Mohammedans appear to have acquired concerning

Christianity; the degree of security which might be expected for the persons and property of a Christian mission; whether the press, which is now unknown in Persia, could be introduced, and operate without obstruction from the jealousy of the government, or danger from the superstitious bigotry of the people; what would be the expense of transporting paper and books from the nearest or most frequented sea-ports; whether the Bible and other books could be freely introduced and dispersed among the people; whether schools could be established for Mohammedan children; whether the king, who has severely persecuted the Soofies at the call of the moolahs, would not raise the sword of persecution against the mission, in case its influence should be felt and create alarm; the nature of the climate and of the diseases of the country; the course of trade, as indicated by the routes of caravans; the stability and character of the government; and, in a word, whatever is necessary to give the Committee a complete view of the people, and of the circumstances of their condition, and of the means and prospects of bringing the gospel to bear upon them with all its purifying and healing influences.

Sandwich Islands.

EXTRACTS FROM A LETTER OF MR. BALDWIN, DATED OCTOBER, 1833.

THIS is a station recently taken by Messrs. Baldwin and Lyons, in connection with Wai-men, on Hawaii, and at which one of them reside a considerable portion of the time. The district of Kohala embraces all the north-west part of the island of Hawaii.

Removal to Kohala.

The people of Kohala had long ago built a house there for our accommodation, and were frequently inquiring when we should come and occupy it. As the first Sabbath in September was communion at this station, we sent word a week or two previous, that when that was past we would go. Twenty or thirty came, by order of the head-women, to assist us in removing. A part of these carried such articles of baggage as we supposed necessary. Some took bundles of native books, and the rest, four at a time, carried Mrs. Baldwin, there being no other conveyance here at present for her, than to be carried in a chair, sup-

ported on each side by long poles. The road was exceedingly bad for this kind of carriage, and we pitied the carriers much; but they moved on with apparent cheerfulness, and with such speed that I could hardly keep pace with them on foot. We accomplished the whole distance (twenty miles or more) in about eight hours:—and found ourselves at night, in our new cottage, made of poles and strings, and covered with a long kind of leaf called the *laukala*. The ground was well covered with mats of the same leaf, and they had built us places on which to sleep, as they often do for themselves. The head-woman of the district was absent at the time; but we found in many of the people all that kindness which we had expected. They brought in quickly a supply of kalo, potatoes, onions, melons, bananas, plantains, sugar-cane, bread-fruit, and sometimes an orange, together with fowls and fish, and occasionally turkeys, ducks, and hogs. We lacked no article which they were able to supply; and we were glad to impart to all who brought us supplies for the body, the books we had brought for the benefit of their souls.

Meetings and Schools.

Our congregations we found encouraging, as we always have, whenever we have visited that place; and the Sabbath school, which did not flourish when we preached there but once in a fortnight, now seemed to take a new start. We were especially pleased, when word was given, at the close of the first service, for the children to separate and sit in a place by themselves, to see about two hundred gathered together as chattering as a flock of birds. Mrs. B., aided by native teachers, attended to them, while I superintended the adults.

Mrs. B. has been much interested in the children, and wished to do something for a school, during our stay at Kohala. She accordingly called together such as were near, the morning after we arrived. The number gradually increased to forty. The most interesting circumstance, connected with this school was, that twelve of the number came from a distance. They were taken into the house and put under the constant care of an old man, a member of the church; returned occasionally to their homes for a fresh supply of food; but continued in the school and made fine improvement as long as we staid. Mrs. B. had also a school of adult females, every afternoon,

for reading and mental arithmetic; some came to it daily from four to six miles distance, though doubtless there were many near who felt too little interest to attend at all. I met with the teachers of the district once or twice a week, to teach them writing on slates; endeavored also to have a religious meeting with them once in a week; and we had two or three other meetings on week days with all who chose to attend, who were generally the more thinking part of the people.

Tours among the People.

The first of these tours which I took, and to me the most interesting, was along the western and northern shores of the district, around the northwestern corner of the island. It was the more interesting, as I learned that no missionary had been on that track before. I found people on the shore, who gain their living mostly by fishing, to be numerous; though the population two or three miles inland, where the region of cultivation begins, is still greater. After travelling and meeting with the people in different places, all the first day, and sleeping in a long canoe-house at night, the occupants of which were exceedingly kind to us, we arose early to proceed on our way. But I was told a sick woman lay in a village hard by. As she was unable to attend the meeting, the evening before, I thought I must go and tell her enough of the gospel to save her soul, lest she should die before I came round again. I went, and found a middle aged woman lying with ulcers in the feet and limbs. She had been confined from the first arrival of the gospel in the island; had never seen a missionary before, nor ever been at a religious meeting, or at a school. After telling her such things as I thought best adapted to her spiritual wants, I remarked, that I could say but little as we must soon be going, but that there was a great fountain of truth in the Bible, which some of the people must read to her every day. She replied, and so did some of the bystanders, that she read it herself; and immediately pulled out, from her side, a dirty copy of one of the gospels. I wondered at her being able to read, and the more, as her eyes looked inflamed and dim; but was informed she acquired the art, with the assistance of such as came to the house while she was lying sick. She showed some knowledge of divine things. I asked her, where she learned

these things. She said, "Native teachers told her what they had heard of the missionaries at Kailua." I asked her if she prayed;—she said, "Yes, I pray, but it is awkwardly, and not, I suppose, as you pray." After talking a while, I prayed with her, and departed rejoicing, that God could accompany by his Spirit truths which we might think were lost or forgotten. It was a token of encouragement to be diligent in sowing the seed; and I have related it, as one of the cheering cases we are sometimes allowed to meet with, in the midst of multitudes who are thoughtless and darkened. She had purchased two copies of parts of the New Testament. On my return home, I sent her copies of all the books I had on hand.

Remnants of Idolatry.

The bands in this vicinity seemed to me the darkest I had seen. Several of them have once gone into a kind of idolatry, since we have lived at Waimea. The head-man, who lived within a few rods of the northwest corner of the island, in front of whose house I met the people who came together, was grey-headed, but shrewd and somewhat intelligent and pleasant. In an after conversation, I thought him a downright infidel. There are many among this people, who are very unbelieving, as to the worth of the soul, as they call it; that of the body, they can see for themselves.

Two or three miles east of the northwest corner of the island is a large *heiau*, or heathen temple, called Mookini, which was built by *Tamehameha*. It is the largest which I have seen in the island, measuring on the outside of the walls about twenty rods from north to south, and the breadth is about half as great from east to west. The thickness of the walls, on the north, east, and south sides could not be less than thirty or forty feet at the base, and tapered up to the height of fifteen or twenty feet. On the west side, the wall was neither so thick nor so high, and had a single narrow entrance in the middle, the only one to the whole enclosure. As I looked on these mountains of stone, made up mostly of small stones gathered probably from a distance, as it was not in a stony district, I could not but think with what immense labor this place had been built for the honor of those which were no gods. But the expense is not seen in looking at the naked walls. This, I was told, was the most famous temple in this island—perhaps on

all the islands, for human sacrifices. When I asked how many human victims were offered there, the reply was, *Ua lau, ua lau, ua lau*, etc. They were 400 and 400 and 400, etc. In a word, the expense of this one heathen temple was greater than all the churches in the United States, and even in the whole Christian world. It was an expense of blood—of life—of souls. And what a reign of terror must there have been among this simple-hearted people, when *tabus* were laid on the district, and their appointment carefully concealed from the people, that every one might be caught and made a victim, who was found out of his own doors; and when the minions of the priests roamed about by night to catch the unsuspecting and the innocent! What a dark-hearted havoc this was for men to make of one another; and what powerful arguments does it present to show us the necessity there is, that all the heathen world should have the Bible!

This temple was once thronged by multitudes who are now sleeping in the dust—their souls gone to appear before the final Judge. Now, the walls are standing entire; but it is deserted. The *wauke*, a shrub of which *tapa* is made, is cultivated within it; the candle-tree is growing, and most of the enclosure is overgrown with grass. The grass in the narrow entrance is not even trampled by a single foot. A mighty change indeed! but still there is enough to mourn over. The multitudes of people who now surround the place, and think not of its former sacredness, seem almost as thoughtless of the true God as were their fathers, who lived in darkness.

Kohala must once have been famous for idolatry. Only six or seven miles east of this large *heiau*, at *Kalawa*, the birth-place of king *Tamehameha*, are two others, the principal of which is called *Haleakaili*. In it was *Tamehameha's* favorite God, called *Kaili*. In both these the deluded people hung up their hogs, fowls, and all kinds of vegetables, as offerings; and went there to pray their god to send them rain and bring the fish in near the shore. One half mile east of this, is a fourth *heiau*, built by *Naihe*, the chief who died lately at *Kaawaloa*. In this also were suspended all kinds of food, as offerings to procure rain and fish; but none for the salvation of their souls. Half a mile, still further east, was another *heiau*, called *Kupalaha*, the wall partly standing now. In the three former no human beings were butchered; but this was noted for its many human

victims. Nor were those offered inside its walls the only ones who perished. A little way inland, I was shown the place where was the *pahu*, or tabu gate, into which if any woman entered, she was devoted to destruction, and thrown off the high and frightful precipice, on which the temple stood, into the sea, or upon broken rocks below. Some distance east of this, we passed a kind of altar, upon which offerings were once made by those who passed; and near it the people pointed out a stone in the bed of a creek, one side of which was considered a god, and fowls, tapas, taro, potatoes, bananas, etc., were offered by those who passed along the path.

Indeed, the relics of idolatry are so numerous, that the people often say, that every thing was a god to them in former times. When hearing the story of their ancient delusions and wretchedness, one cannot help wishing that some of the good people of Christian lands, who then sat under the blessings of the gospel, had been here to point out a Savior to those who have died in darkness, and are now beyond the reach of our instruction and our prayers.

Former Wickedness and Degradation.

The former character of these islanders is well known. Iniquity in this district, kept full pace with idolatry, as its genuine companion. In all parts of this district, were houses for public use, such as found in no other part of Hawaii, in which the people met to practice a kind of game called kilu, and to indulge in iniquity. It was nothing else than the practising of adultery and every species of lewdness, in an open and public assembly, on the systematic plan of gambling; a thing, I do not now recollect to have read of, in any other part of the world. Perhaps it was owing to these assemblies, that Kohala has been counted as one of the vilest parts of these islands. Though it was the birth-place of the great king and ought to have been a loyal land, it has always been called a rebellious province.

There are abundant relics of the ancient character left even till this day. The people are degraded; their views are low; pollution and vice abound; but the times now are evidently different from what they were then. Then *all* were debased and vile. Now some few appear to be the children of God, and the gospel has some hold on the consciences of others; the laws are based on the word

of God; the head ruler is a member of the church; and iniquity is seldom practised very openly or boldly. The heiaus carry no terror and demand no lives, and the kilu-houses are no more. Instead of these, there is now one spacious temple to Jehovah for the whole district, perched so high, in the middle regions, that a large portion of the people can see it, especially those below, towards the shore. The clouds are often seen rolling over it in great majesty, and we have often prayed that the majesty of the great God might soon be displayed in it.

While we were at Kohala, the head-woman proposed assembling all the people together at one time, wishing, as I supposed, to show their number, that we might learn not to neglect them in our ministrations. She gave orders for the people to come together. They are 8,000 in number and about 5,000 came. As there were more than could be accommodated in the meeting-house, they were seated on the green grass in front, where I preached to them from Heb. ix, 27. "As it is appointed unto man once to die and after that the judgment."

As I have already written more at length than I intended, I will only add that the two months we spent at Kohala, were among the happiest days we have seen at the island, perhaps I may say, the happiest of our lives. We cannot wish, nor do we expect, much greater felicities on earth, than we took, in imparting the gospel to such needy souls, while there were so many ready to hear.

EXTRACTS FROM A LETTER OF MR. GREEN, DATED AUG. 14TH, 1833.

Wailuku, on Maui.

AFTER mentioning that a large school-house had been built at the station by the natives, and noticing the various labors in which they had been engaged in training teachers, preaching to the people, and in promoting industry among them, Mr. Green proceeds—

State of education among the people.—Returned to-day from an excursion round the island, having been absent seven days. During this time, I have examined more than two thousand readers, have solemnized sixty marriages, and have preached twenty-four times. Few, very few, compared with the number who presented themselves in 1828, submitted to an examination; yet nearly all who did so could read a little; some with tolera-

ble facility; whereas, in 1828, multitudes were examined who knew not their letters. I am surprised to find any who know how to read, even with great pains taking; rather than to find so few. I am confident that schools in any part of the United States, conducted under no better circumstances than schools are here, would not save the population from sinking to the lowest depths of ignorance. Almost every thing conspires to prevent the people from becoming an intelligent, reading, thinking community. In the first place the *mass* of the people have no books. *Here* they nearly all have had something in the shape of a book, but as they received them in a pamphlet form, they were soon soiled and worn out, or otherwise destroyed. I found on my tour several decent readers who had nothing like a book, and who had never had any thing more than a small tract. With such apparatus, who could be so unreasonable as to expect to see schools flourish, even under the superintendence of the ablest teachers. What then can be expected of schools taught by men who have scarcely a single qualification for their business? Such are the teachers whom I saw on my tour. They are self-taught men, in the most literal sense of the word. Not one in ten of them can read correctly, and very few of them have skill to teach their pupils what little they do know. They receive no compensation for their services as teachers; of course, they have scarcely any motive to induce them to qualify themselves to teach, or to spend their time in instructing. With such apparatus, in the hands of such teachers, what could be expected of schools, even though composed of children free from cares, and trained to habits of obedience and industry from their earliest years? But on my tour, of the two thousand whom I examined, not one hundred children were numbered. True I saw children enough, interested, however, only in play and mischief. Children at these islands will not brook control. They will do as they please, and their parents, with few exceptions, yield to their childish, unreasonable, and wicked demands. Few, very few of them are found in the school room. The greater number whom I examined on this tour were married persons, heads of families, many of them having children in their arms. I believe it to be a fact, that more grey-headed persons, than children under twelve years, on the Sandwich Islands, have learned to read. Now I ask, is it marvellous, that, with the apparatus which may be seen in a Ha-

waiian school-room, and with the teachers whom I have described; men and women, who have to provide for all their wants, take care of their children, and bear the burden of exorbitant taxes imposed upon them by their rulers, should be able to read only with difficulty, even allowing that they entered the school-room morning and evening of every day in the week? But these men and women do not probably, on an average, spend two hours a day in school, two days in a week. From August 1828, to August 1833, five years, I presume the pupils whom I have now examined, have not expended more than fifty days of six hours each, in school! That they have not become disgusted with their schools, and their torn and dirty scraps of paper; that they have not scattered them to the winds, forsaken their teachers, and turned their backs upon every kind of instruction, is to me a matter of astonishment. As I looked upon them in their benighted condition, my eyes affected my heart, and I besought God to aid me in making more vigorous efforts to qualify teachers who shall take a deeper interest in their welfare, and who shall be competent to pour into their darkened minds the light of instruction.

Religious state of the people.—In addressing them on the infinitely momentous subject of their souls' salvation, I generally obtained a respectful hearing, though I was often affected by a marked evidence of unconcern. The inhabitants of some districts, I ascertained, had thrown off much of the restraint under which they had long acted; had refused to heed instruction; were trampling on the Sabbath; becoming drunkards, and wallowing in the slough of sensual indulgence. In other districts, very few irregularities had occurred; and on the whole, I found things better in this respect, than I had expected. But oh! how dark hearted are the most enlightened! How very little interest do they seem to feel in the momentous question at issue in the case of every one, "Shall I reach the world of holy purity, dwell with God and Christ forever? or, shall I sink to perdition; be an eternal, wretched outcast from God and heaven!" How like a barren heath is this part of the island! And why should it not be so? who has cultivated this heath, broken up this fallow ground, sowed bountifully, and watered with a liberal hand, so that he may now beseech God to give the increase, and confidently expect to fill his arms with ripened sheaves? Ah who? Five years ago, a single missionary fa-

miliar with their language, for the first time visited them; and as he was able, on a hasty tour, directed them to the Lamb of God who taketh away the sin of the world. But since that time, no one has been able to repeat the visit to tell them of the Savior, to warn them of their danger, and to beseech them in Christ's stead, to be reconciled to God. And with their scanty supply of books, their inability to read understandingly, and with their often worse than useless guides in the persons of their teachers—far, far away from the house of God, and from the means which he commonly blesses to the salvation of sinners, is it strange that the missionary should meet the stupid gaze of most of whom he addresses? It is not strange. To expect other than such a state of things would be unreasonable to the highest degree. On my tour, in travelling through an unfrequented part of the country, I called at the doors of several native houses, and addressed the inmates respecting their knowledge of God and Jesus Christ, and the great salvation; and oh, what evidence did I gather from their answers of their amazing, brutish ignorance on these deeply interesting subjects—of all that is worth knowing! How little in advance did these appear, of the benighted occupant of the Northwest Coast! And yet they may never again see a missionary, never hear the voice of Christian benevolence, urging them to fly to Christ, till they appear before his tribunal. Who shall guide these perishing immortals in the way of life! Spirit of the living God, bless the agency of thy servant, make thy word to all who listen to it, a savor of life unto life; and in this new sterile field, cause to spring up and flourish the plants of salvation, and thy name shall have the glory. Amen.

[Mr. Green.

At an examination of the schools, within six or eight miles of Wailuku, in the month of January, 1833, 459 pupils able to read were present; and at a similar examination of the schools in the same district in August following, there were 634.—Under date of December 6th, Mr. Green adds—

The interest in schools is diminishing, I fear, rapidly. We hope it will increase when our school-house shall be completed, and we shall drive, as we are determined to do, our schools for teachers both males and females. We hope to commence the first of January, if spared. Things with us are rather discouraging,

but on God, our helper, we desire to lean, and to confide in his wisdom and kindness. Oh for more of the Savior's spirit, more love to souls, more zeal and devotedness. Pray for us. Beseech God to uphold us in this day of rebuke, and save us from dishonoring his great and holy name. Pray too for the church at these islands. Pray for the poor people who are pressing the road to ruin, and who will perish in multitudes, unless God interposes. I pray God my fears respecting the people may be groundless, but I cannot help writing just as things seem to me. I greatly fear that too much stress has been laid upon success; and that many who may now hear of the sad apparent reverse in the state of things here, will be disheartened. God grant that it may not be so. I will not believe that the church of Christ will be consumed in the fire of persecution which has recently been kindled upon these shores.

[Mr. Green.

Syria.

EXTRACTS FROM A COMMUNICATION OF MESSRS. BIRD, SMITH, AND THOMSON.

THE following statements were made in reply to inquiries proposed to the missionaries, and in connection with the journal and letter of Mr. Thomson, inserted in the numbers of this work from April to September inclusive, will cast much light on Syria, viewed as a field for missionary labor.

Extent and present Condition of the Country.

The geographical limits of Syria and Palestine have varied in different ages. At present they may be considered as containing the four pashalics of Aleppo, Tripoli, Damascus, and Acre, now under the government of the viceroy of Egypt. Almost the entire population is gathered into cities and villages, and consequently those are more numerous than in other countries of the same number of inhabitants. Aleppo, Damascus, and Jerusalem, deserve the name of cities. The population of Aleppo, according to the late census of the viceroy, is about 80,000, and Damascus somewhat above this number. Jerusalem may contain 20,000 or 25,000. Besides these, there are numerous other towns of considerable size and importance. A multitude of villages exist north and east of Da-

mascus, and, especially in what is called the Hooran, east of the Jordan, about which, little is known, but which we hope soon to visit. These limits, it will be seen, comprise by far the greater portion of country which belongs to sacred geography. In them are to be found nine-tenths of the scenes of the sacred history. It was the only home for the church for thousands of years. It was the 'candlestick' for the only light that shined in a dark world for nearly twenty centuries. All parts of it have been trodden by the feet of the Son of God, or by his prophets and apostles. Scarcely a hill or a valley, but has resounded with the songs of Moses, of David, and of Isaiah; whilst, above all, here was shed that blood that taketh away the sin of the world. The whole country is one vast living commentary on the word of God, spread out for the perusal of every age, and for the confusion of every sceptic; and if these countries are unrivalled in the thrilling interest of their past history, they are equally so in the singular features of their present condition, and in the solemnity of their future expectations. Palestine, robbed and spoiled, sits in desolate widowhood amidst the dust and ruins of her former greatness, and the remnant of the Jewish nation, once the entire church of God, live like aliens and bond-servants in the land of their fathers. But if we have not read the word of God in vain, there is much of unfulfilled prophecy and promise scattered along the whole track of revelation, which, touching and glancing on every age, throw a strong and cheering light over the happy future, and faith rests assured that "these ruins shall be built again and all this dust shall rise."

Population—Language—Native Education.

Our field of labor cannot be considered as densely populated. The number of inhabitants is variously estimated from 800,000 to 2,500,000. Probably it does not differ far from 1,000,000. This last estimate is somewhat confirmed by that part of the census which has already been taken by the present new government. But all our answers to questions about statistics of this nature will be more accurately given when the census now being taken shall be finished. The condition of this people is deplorable. Their wants cover the entire field of benevolent effort in this fallen world, for there is scarcely a vice which does not

find its home in Syria. We have to say, however, that, from poverty and other causes, intemperance is not so prominent a vice among the people as in Europe or America, but their astonishing pride, jealousy, dishonesty, treachery, falsehood, and hypocrisy, resemble in strength the spiritual wickedness of the fallen angels. As it has been intimated, the majority of the people are extremely poor, and suffer much from unrighteous oppression. Enterprise and industry have scarcely an existence. Of the number of native schools, there is a great deficiency, and those that exist are almost useless for want of appropriate books and capable teachers; besides, those who want to read are, to a great extent, shut out from the word of God, either by poverty which prevents their purchasing Scriptures of their own printing, or by religious prejudices which prevent their receiving the Scriptures offered to them. Their religion, therefore, as might be naturally expected, is an empty form. Vital piety has, for many centuries, been a stranger to any oriental church.

In regard to the extent to which the Arabic language is in use, we scarcely know what answer to return. Henry Martyn, in speaking of the Arabic translation of the Bible, says, "It will be of more importance than one-fourth of all that have ever been made." With this single translation, he says, "We can begin to preach to Arabia, Syria, Persia, Tartary, part of India and China, half of Africa and nearly all the sea-coasts of the Mediterranean, including Turkey. According to the tables in the modern Atlas, this would give upwards of two hundred millions, who would be reached through the Arabic tongue. This calculation perhaps may be regarded as extravagant, but yet, if we reckon up the extent of the language, with all its different dialects, the number who use it will not fall far short of one fourth part of the population of the world.

A considerable portion of the men who live in the cities can read, and a few write a regular hand. This is, in general, the amount of their education. In the more remote and unimportant places, perhaps not more than one person in twenty can read. Of the *females*, none can either write or read; or the exceptions are so very few as not to deserve consideration. Female education is not merely neglected but discouraged and opposed. In fact, the desire for education is neither strong nor general among

any class. With a few honorable exceptions, a most distressing apathy pervades the whole community. The youth are generally as apt to learn and as easily interested perhaps as those in most other destitute countries; and when able to read, are generally fond of perusing the few books in their possession. To religious education, as such, there is no objection: indeed, books of religion are almost the only books ever seen in any of the schools. The Moslem boy has his Koran, the Jewish his Hebrew Laws or Psalter, and the Christian his Psalter and church books. But Protestant religious books and Scriptures, printed by Protestants, are rejected, by a general law among all sects of Papal Christians. This prohibition by the priesthood is regarded by many of the people as tyranny. The people are not wanting in a desire to know the reason of things, and from their inquisitiveness we judge that a great amount of latent talent would be brought to light, if they had but the advantage of good schools, books, and apparatus.

Mission Schools.

We have at present six schools of some importance taught by natives, and by ourselves. Two of the native schools are for the sole branches of reading and writing Arabic; one has the additional branch of grammar taught to a few pupils; the remaining is for reading and writing both Arabic and Italian. In one of our own schools we teach reading and writing in English, and contemplate the enlargement of the plan to that of a high school. The other is a girls' school, in which are taught reading, sewing, and knitting. Each of these schools has only two or three hours of teaching daily. The number of scholars attending each of the two native schools, is, on an average, about thirty. The school for English contains about ten, and the girls' school about the same number. The books are chiefly the Psalter, and primers made up of extracts from the Old and New Testaments. All the schools now in operation are open to our superintendence, and we are able now to give them sufficient attention; but the one at Tripoli we seldom visit except by proxy. The native teachers are required to examine the children as to their knowledge of what they read; in other words, they are so far catechists; since the school-books are almost solely books of Scripture. Besides this, two of the four teachers are apparently pious men, and

often explain the Scriptures, and exhort the children to repentance.

The school system has not been carried on by us with such regularity and extent and careful observation, that we can precisely point out the effect produced by the schools upon the characters of the pupils. The schools purely native are badly supported and therefore badly taught. The teacher, unable to obtain a livelihood by his official services, either labors at some other business in the midst of his pupils, and in his school-house, or else shortens their hours that he may hurry to some other occupation to obtain an additional pittance. The number of native children that have been members of our schools may be in all about 650, reckoning 500 previous to the interruption in 1828, and 150 since.

There are no schools connected with other missions in the country.

No prejudice appears to have existed among the people against the education of their sons, though they were at first suspicious of the missionary schools, lest there should be cloaked under them some evil design, such as that of taking the children from the country, or that of proselyting, etc. These prejudices are now ridiculed by some of the very people who formerly possessed them, so that instead of one school in Beyroot, we have now three taught by natives, and have application for two more. Female education is yet nearly untried. A few girls have been taught in our families, and a few in the schools, but no great, thorough effort has yet been made to see what could be done in this branch of Christian labor. Strong prejudices we have found to exist, but we think they are giving way. As an evidence of it, a girls' school has lately been opened at the mission-house, which has already ten or twelve pupils, as has been mentioned. Applications are sometimes made for schools which we are obliged to reject from the necessity and difficulty of a more strict superintendence than we can bestow. Books have been in demand the past year more than, perhaps, in any preceding one since the mission commenced. The primers, from the Malta press of the English Church Missionary Society, and Psalters of the Bible Society, we generally furnish to the schools gratis, or at a low price. Common teachers for reading and writing, which are the branches almost exclusively taught, may be found in sufficient numbers, who teach in the usual way of the country. But none are to be found who,

without more or less training, can teach according to the method of common school instruction in America.

Had we a general school superintendent, we have great reason to hope that, with the assistance of funds and school apparatus, we might cause the schools so to recommend themselves, that no effectual opposition could be got up against them, and they would be likely to force their way into every considerable city and village in the country. Maronites, and possibly Moslems, would not admit of our superintendence in such schools as might be opened among their population; but yet new schools would doubtless spring up, if from no better principles than jealousy or emulation; and our improvements, if not our books, would, very likely, in many cases, be admitted. The whole Christian population would, most certainly, be moved towards an improved state of education, and this education would be essentially Christian since the Psalter and the New Testament, (if of the Mount Lebanon edition) are, we believe, never prohibited from even the Papal schools. Protestant liberality then might so cheapen their own editions of the New Testament as to secure for it a demand in Papal schools.

We know of no reason to forbid the immediate and extensive introduction of infant schools, except the want of teachers and apparatus, both which we hope may be afforded us by Christian liberality, at no distant period. The necessary apparatus for such schools here, will not differ much from that of schools elsewhere. The teachers must first come from abroad, and afterwards many may be acquired from among the natives.

We have lately opened a school with good auspices for the higher branches of education, under our own immediate superintendence. The room at present occupied is one belonging to the missionary premises, but we are on the look out for a larger one. A library of Arabic books might be usefully connected with this school-room, and to this might also, after a year or two, be connected a few select books in English.

Circulation of Books and Tracts.

Books do not often find purchasers in Syria, except it be books of the church. Other books, such as the Scriptures, and especially books of history and science, find a tolerable ready market at low prices. In all cases, with strangers, where there appears to be ability to pay, we demand something for our books,

however small the pittance may be. Bought books being naturally prized more than such as come for nothing. We always choose, chiefly for the security of the books and the benefit of the receiver, to sell them rather than to distribute gratis.

The plan of distributing tracts seems to be admirably adapted to the wants of this country. The people here as elsewhere will much more readily undertake to read a tract than a larger work. This method would also be the cheapest of any perhaps that could be named, of scattering truth over these regions. Experience has in a manner proved that, in this country at least, the mere circulation of the Scriptures is not of itself sufficient to produce the desired effect upon the people. A very considerable number of copies of the Scriptures, and that in all parts of the land, from Aleppo to Hebron and Gaza, have been put into circulation, and ten or twelve years use of them has not, to our knowledge, been the means of the radical conversion of a single soul to God. Not that the word of God has taken no effect; not that it has done no good; but we state a fact, and from it we draw a conclusion, that other efforts ought to be connected with Bible distribution. So thick is the mental darkness on certain vital points, that all the rays of divine light scattered through the Bible need to be concentrated and thrown upon the dark spots, until the wilfully blind shall be compelled to see. Nothing short of the voice of the living preacher, seems so likely to supply this desideratum, as the labors of the Tract Society. This noble institution can put us into possession of brief but pungent sermons on all those vital points of evangelical doctrines, which we can put into the hands of thousands of readers. We shall thus be enabled to lay the doctrines of the gospel before the minds of many to whom all other access is denied, and our little company of preachers will, in a manner, be indefinitely multiplied. The word of the Lord is a fire, and when its heat is thus collected into a focus, it will burn its way to the heart, in spite of ignorance, error, and prejudice. The tracts that would be most useful in these countries are the narrative, and those of a striking and awakening character. We need a few prepared or modified with special reference to the prevailing errors and vices of the country.

The books now existing in the language, the product of missionary labor, are a small geography, a small vocabu-

lary, with an alphabet, of English and Arabic, and the Pilgrim's Progress expected soon. Besides these we have none but tracts, like the Dairyman's Daughter, Prayers for every day in the week, Expositions of the Parable, etc. These are of course from the Church Missionary Society's press at Malta.

On hand, ready for publication, we have Death-bed of Dr. Payson, Death of Sir Francis Newport, Biography of Henry Obookiah, Anna Ross, and a few other small tracts.

Mission Church at Beyroot.

In our small church at Beyroot, we reckon but four native converts now living and residents at Beyroot. The schoolmaster at Tripoli is a candidate for admission. The number admitted to the communion from the commencement of the mission is seven, not including the lamented Asaad Esh Shidiak, and Jacob, a young Armenian, who died giving some tokens of repentance and faith in the Savior.

We cannot say that any material change has taken place in the character and condition of the people at large, since our arrival, but the impression seems to be extensively removed that had been given by the Jesuits of former years, that the English (i. e. Protestants) have no religion, no priesthood, no churches, and so on. The bigotry, intolerance, unreasonableness, and worldly-mindedness of the priests have been brought to light by their opposition to the Scriptures and the schools, and we are informed that the churches of the mountains are much less frequented by the common people than formerly; and, also, that image worship, in particular, is growing unpopular in the vicinity of Beyroot.

Arkansas Cherokees.

EXTRACTS FROM A LETTER OF MR. WASHBURN, DATED AT DWIGHT, JULY 17TH, 1834.

Obituary Notice of Mr. Lockwood.

THE decease of Mr. Lockwood was mentioned in the last number of this work. He was a native of North Salem, West Chester county, in the State of New York. He became solicitous about the concerns of his soul and was hopefully brought into the kingdom of Christ, while residing in Lamington, in the State of

New Jersey, where he became a member of the Presbyterian church in October, 1825, being then about twenty-three years of age. "A sense of duty," as he expressed it, "when he saw the whiteness of the field and the great want of laborers," induced him to commence study with reference to an education for the Christian ministry. After passing through a preparatory course of study at Clinton Academy, East Hampton, on Long Island, and at Williams College, where he was graduated, in the autumn of 1830, he spent two years in prosecuting the study of theology at the Seminary in Princeton, and subsequently one year at the Seminary in New Haven.

In April, 1833, he was licensed to preach the gospel by the First Presbytery of Long Island, at its session at Sag Harbor; and at the close of his theological studies, in the following September, he was ordained at the same place, and by the same presbytery, as a missionary to the heathen. Shortly after he was married to Miss Cassandra Sawyer, daughter of Rev. Moses Sawyer, of Gloucester, Massachusetts; and about the middle of October he commenced his journey for the western Cherokee country, where, after some delays, he arrived on the last day of January, 1834. He entered immediately on his missionary labors, at Dwight, which he continued to prosecute with much diligence, till his decease. Mr. Washburn, in a letter dated July 17th, gives the following account of the last hours of this deceased brother, and of the estimation in which he was held by those who were associated with him in his efforts to promote the spiritual good of the Cherokees. He was in the thirty-second year of his age.

It becomes my duty to announce the painful intelligence that another missionary of the Board has been called from his labors on earth. Mr. Lockwood died on Thursday morning, the 11th inst. after an illness of twelve days. He had generally enjoyed good health. For a few days before the commencement of his last sickness he complained of slight indisposition, which was attributed to the exposure to the night air, and to painful excitement, arising from some circumstances connected with his missionary labor. On the last Sabbath in June he preached in the morning, but felt very unwell at the close of the exercise, and soon after fever arose. His attack was mild, and we all hoped, as he did, it would yield to the timely use of the

common remedies. For several of the first days of his sickness, medicines did not operate kindly, and did not afford the relief which was anticipated. On Monday, the 8th, he seemed much better. His fever all left him, and he felt that he should soon be well. Tuesday morning he appeared convalescent. Every unpleasant symptom was gone, and he seemed, in all respects, as persons do in this country who are convalescing from bilious remittent fevers. In the afternoon, he had a little fever for a short time, after which it went off and left him greatly prostrated. His nervous system became much excited, and there were many alarming symptoms. About ten at night an universal collapse supervened, his extremities became cold, and he poured off the perspiration most profusely. The most active means were employed to restore the prostrated energies of the system, but all was vain. He continued to sink. His distress was very great till a few hours before he expired, when he became calm and so continued till his death, which seemed like sweetly falling asleep. For the last twenty-four hours his mind wandered, but he had no violent or raging delirium. It appeared that the power of the will was suspended and he was unable to pursue a train of thought.

Mr. L. was an excellent young man. He had won the confidence and love of all the family, and of all the Cherokees who had become acquainted with him. We cherished the fond expectation that he would live to become extensively useful among this people. The providence which has so quickly removed him is dark and mysterious. We know it is right, and we would bow with submission to the divine will. Yet we can but feel that we and the Cherokees have sustained a heavy loss. For him we cannot mourn. Divine grace had made him, in an eminent measure, meet to be a partaker of the inheritance of the saints in light. I think I never saw so lovely an exhibition of the mind that was in Christ Jesus, as was given by that dear brother. His attainments in piety were very far above the ordinary standard, even of ministerial or missionary piety. Of him it might truly be said that prayer was his vital breath. His was a most lovely example of meekness, humility, benevolence, and conscientiousness. It was a pleasure to be with him in his sickness. A spirit so subdued, such lamb-like submission I never witnessed. He was indeed ripe for heaven, and we doubt not he is now resting, and

will rest forever with the Lord. Mrs. Lockwood is most deeply afflicted, but submissive; and, as we trust, is sustaining the trial of her faith in such a way that it shall be found unto praise at the approaching of Jesus Christ. She will doubtless share the prayers of all the friends of missions.

"The insatiate Archer" has not been satisfied with one victim. A daughter of Mr. J. Hitchcock, aged five years, died on the night of the first Sabbath in this month, after an illness of only two days. Her original disease was bilious fever, which terminated in inflammation of the brain. There has also been much more than usual sickness and mortality throughout the nation. The mortality has been very great among the immigrants. Just at this time there is an abatement of the sickness. The prevalence of bilious fevers so early in the season is very uncommon. I attribute it to the unusual drought, and as we have recently enjoyed a favorable change in the weather, hope that health may be restored and the rest of the season may continue healthy.

Encouraging Attention to Preaching.

I now have the pleasure of informing you, that in one of the congregations where I have labored steadily for more than two years, there is a very interesting state of religious feeling. The influences of the Holy Spirit, accompanying divine truth, have been apparent in the neighborhood ever since last December. This settlement is about nine miles southwest of Dwight. The people there are mostly full Cherokees, and previous to the regular establishment of preaching, were very intemperate and idle. A very great change has taken place. There has been no drinking in the settlement for a year, and the people are greatly improved in habits of industry and economy. From that settlement we received a large portion of the scholars who have been in our school for the last term. At a late meeting there, I had special conversation with ten individuals who indulged hope of their acceptance with God. They appeared very well, and we trust have been savingly illuminated from above. Six others have publicly expressed a determination to be evermore on the Lord's side. Many others are seriously impressed. This attention to religion seems to be still increasing.

We had an annual meeting of the Bible Society in June, which was deeply

interesting. The joy of the people at receiving some portions of the word of God in their own language was very great. There is an increasing desire for the whole Bible, and an increasing readiness to furnish themselves and their countrymen with this treasure. The subscriptions on our list amount to more than one hundred dollars.

Our school had been very full and prosperous. The vacation commenced two weeks earlier than usual in consequence of the sickness of the teachers.

A quantity of the portions of Scripture, hymns and tracts, which have been translated in the Cherokee country east of the Mississippi, and printed at the Cherokee press, had been sent to the western portions of the tribe for sale and gratuitous distribution.

Stockbridge Indians.

EXTRACTS FROM A LETTER OF MR. CHAUNCEY HALL, DATED JULY 16TH, 1834.

Visit to the Sacs and Foxes.

Mr. Hall has recently commenced his labors at this mission. Mr. Marsh, the missionary, accompanied by some of the principal Indians, left Green Bay about the first of June, to visit the Sac and Fox Indians, residing west of the Mississippi river, and north of the State of Missouri, for the purpose of ascertaining their condition, and whether the way is open for establishing a mission among them. The Stockbridge Indians claim some affinity with the Sacs and Foxes, whose language is said to resemble their own, and respecting whose spiritual welfare, the pious portion of them have manifested Christian feeling. Respecting the interest felt in this visit to their benighted brethren, Mr. Hall remarks—

On Sabbath evening previous to their departure, Mr. John Metoxen, the first chief of the tribe, addressed his people in a manner calculated to excite in them a deep interest, as well as to encourage and cheer the heart of the missionary. He evidently felt deeply for the wretchedness of their brethren who were dwelling without the light of the gospel, and he endeavored to impress upon the minds of his people a sense of their painful condition. He was not insensible to their wretchedness in this life, but the burden of his sorrow appeared to be the hope-

lessness of their salvation while destitute of a saving knowledge of Jesus. He was sensible of the great privileges which his people were permitted to enjoy, and urged upon his brethren their obligations to be faithful, entreating their earnest prayers for the blessing of heaven to rest upon them in their absence. His counsel to those who were to remain was faithful and affectionate. It spoke the feelings of a heart which felt deeply for their welfare and the prosperity of religion among them. He assured his friends of his kind regard for them, of his desire to return again to dwell with them; yet, respecting this, expressing the most cheerful resignation to the will of his heavenly Father.

Improvement in their Condition and Character.

There is much in the condition of the Stockbridge Indians that testifies to the happy influence exerted by the gospel; much to make delightful the labors of the missionary among them. Contrasting their condition with that of the wretched Menomemies, many of whom are living near, they seem to live in the enjoyment of blessings and privileges great indeed, and they are not insensible to the truth, that for them the Lord hath done great things. The Indians belonging to this tribe are mostly industrious. It is highly gratifying to witness the change that has been effected in this particular, since their removal from the State of New York. I was there well acquainted with the habits of most of them, having from my earliest days resided near to them until the time of their removal. Many of the young men who were at that time much given to habits of dissipation and idleness, are now temperate and industrious men, consistent professors of religion, living in the enjoyment of comfortable homes, with rising families of children, to whom they seem anxious to afford an opportunity of acquiring education. The women, also, who were at that period of time in the habit of supporting themselves, and in too many cases, their families and idle drunken husbands, by making and peddling baskets, brooms, etc., are now living very comfortably. They labor still, and many of them very diligently; but they labor at home in care of domestic affairs, and often assist in work on their farms; but they have the satisfaction of seeing that their husbands and sons are also diligently engaged themselves, relieving them of much of that oppressive

burden which has in days past rested upon them. The influence of the leading men of the tribe is decidedly in favor of religion, temperance, and industry.

We had many anxieties respecting the people in the absence of Mr. Marsh and the principal men, whose counsel and controlling influence was peculiarly to be desired this season, as the Indians would be more exposed to temptations in consequence of receiving their pay for their improvements, and being more unsettled, as they are preparing to remove. We could but feel that there was but one source from whence help could come; and we have had reason to acknowledge with gratitude, that He who has promised that they who water shall be watered, has not left us without an evidence that he is faithful to his promises. Our meetings on the Sabbath have been well attended, and much attention is manifested in listening to the instruction which has been presented. I have read sermons on the Sabbath morning and afternoon. The Sabbath school is attended at noon. Almost all the children who are here attend, and we think the school interesting. A class of young men and young women sometimes attend, but as they are at this season much from home, their attendance is irregular. Their absence from their people is an evil over which we mourn, and one which is most ruinous in its influence upon them. The young people are not professors of religion, and restraining influence has never been exerted by their parents as it should have been. They now lament, when it appears to be too late, that they have neglected the early discipline of their children. The young men who go from home are employed as boatmen, or in other ways which peculiarly lead them into temptation, and consequently they fall victims to intemperance in too many instances. The girls often go to Green Bay and other places, to be employed in families, where they are exposed to the licentiousness of wicked white men, and many of them are early ruined.

The school is small at present, as about half the children are at the new station. About twenty-five have attended regularly, and appear intelligent and desirous to learn; and about ten more have attended some, but too little to improve in their studies.

Health has been very generally enjoyed. There is a prospect that the people will raise grain enough to supply their wants. They are preparing to remove; some are building houses this summer, and others design to do so early

in the fall. The people at the new location have meetings regularly on the Sabbath, also a Sabbath school. These they conduct themselves. They appear anxious to have schools as soon as may be consistent. As far as I have the means of knowing, there are about sixty children who might attend school, in addition to the large boys and girls who will probably attend some part of the time.

I designed to have written something respecting the Menomonic Indians, as quite a number, perhaps twenty families, are encamped but a few rods from our dwelling. Their state is wretched indeed, and the efforts of the Catholics to bind their minds to a belief in their religion seem to make their wretchedness still more wretched.

The Stockbridge Indians have been, during the past year, removing from the tract of country which they have occupied for the last ten years, near Green Bay, to another tract situated about twenty miles west of their present location. This is the removal to which Mr. Hall alludes above.

New York Indians.

EXTRACTS FROM LETTERS OF MR. BLISS, AT CATTARAUGUS.

Mr. Bliss, whose residence is at Cattaraugus, gives the following account, under date of May 23th, respecting the

Church and People on the Alleghany Reservation.

My visits at Alleghany, although attended with great care and anxiety, are the most pleasant part of my labors. At my last visit, I arrived at the river Friday afternoon, in the rain, and went sixteen miles below the meeting-house to Old Cornplanter's reservation in Pennsylvania. I expected to have found interpreters on the way, but was disappointed. I, however, found a young man who spoke some English, and I had an agreeable interview with the old man. He invited me to come again and bring a good interpreter and preach. I spent the night at the house of Moses Peirce, a member of the church, who has lived with a daughter of Old Cornplanter and had nine children, but was never married in a Christian way until I performed the ceremony on Saturday morning before I left. His wife appears like a very pleasant woman, with a countenance

more than commonly intelligent. I had a meeting with a few brethren towards night, at the meeting-house. On the Sabbath we had a communion, when twenty-seven of the male members of the church were present, beside a goodly number of females. There are only twenty-nine male members connected with the church. One was prevented from coming so far by the sickness of his family, and the other man now lives at Cattaraugus. This is about a fair specimen of their love for the ordinances of the gospel. Several persons are waiting for examination in order to join the church.

Sickness among the Indians—Church—School.

Under date of August 27th, he writes respecting Cattaraugus.

In respect to health I have been highly favored in my family, while there have been many deaths around me. There have been no less than nine or ten funerals among the Indians on this reservation since last winter, and I understand that there are one or two corpses among the heathen portion of the people at this time. Report says that they held a dance night before last, to keep the cholera away, and that one female who engaged in the exercise died before morning. There have been four or five deaths of individuals not Indians, in our vicinity. One man, three miles from us, who was in health one day, was found gasping out his last breath in the morning, no one being able to assign the cause.

One man, belonging to the Munsee or Delaware tribe, a member of the church at Green Bay, came here to persuade his friends to move with him to that place. He was taken with the cholera-morbus, and after lingering nine or ten days he died. Among others who have gone to their long home, Old Chief Warrior is numbered. He, as you are aware, was one of the first who embraced the Christian religion on this reservation. He has been a firm adherent to the cause, and has appeared to live in the exercise of faith and a hope full of immortality. It may be said of him, in the language of scripture, Mark the perfect man and behold the upright, for the end of that man is peace. His hope remained firm to the end. The Munsee mentioned above also expressed a firm belief that he was prepared for a better world. He appeared to feel deeply for

his relations at this place, who all neglect the great salvation. The whole of that tribe of Delawares or Munsees collected at the meeting-house and had a sermon (for the first time since my being here) interpreted into their language. I preached from Rev. xx, 12. And I saw the dead both small and great stand before God, etc. I have been invited, also, to preach in the council-house twice at funerals of the heathen party. This, I think, is a favorable circumstance, going to prove that the gospel (at least some portions of it) is becoming more generally known. There are probably but few on the reservation who have not been present at some religious meeting. At one funeral, an attempt was made by a heathen woman to break up the discourse. But after a little interruption, I was allowed to preach undisturbed, and she left the house. In the midst of the discourse she began to remonstrate against her party's hearing me. I accordingly took my seat until order was restored. She told them that I was worse than a rattle-snake, which bites with his sharp teeth. But finding that others did not sympathize with her, she went out apparently in a rage.

While I am on the subject of encouragements, I will say that we have had one addition to our church, a young man, who promises fair for usefulness. Another thing, is, that I have started a subscription to support the school here. Some subscribe two or three bushels of wheat. Their wheat is pretty good this year, and the corn crop promises to be abundant.

We have some discouragements. A party sometime since signified their determination to withdraw from the church. Some of these absent themselves from the public worship of God; all of them from the communion. Some are becoming intemperate. I have not judged it prudent to commence a course of discipline with them, although they are fit subjects for it. The ungodliness and inconsistency of the church is emphatically the great discouragement which outweighs all others. I wish not to be understood as disheartened. I believe the promise sure, "Ye shall reap in due season if ye faint not." I know who has the hearts of all men in his own hands, and can turn them as the rivers of water are turned. And although some of the heathen around me tauntingly predict the utter extinction of the church, I believe God will defend his own cause.

At Alleghany, two have been added, and one dismissed. Two or three others,

at least, belonging to that church, are proper subjects of discipline.

Two schools have been continued there through the summer. One of them has been well sustained. The district have defrayed one half of the expense, and sent their children. The other school has not prospered very well, and I think probable it will soon be discontinued.

Our school seems to be doing tolerable well. We have from thirty-five to

forty scholars steadily. About twenty board with us. The Indians rented their school-farm this year for \$30. Provisions will probably be plenty and cheap this year. The Quaker school is discontinued, and will not be likely to start again very soon. It is desirable to have a first rate male teacher at our school this winter. We may hope for a large and prosperous school.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN NORTHERN INDIA.

Letter to the Missionaries and Native Churches respecting the Observance of Caste.

THE bishop of Calcutta having had his attention directed to the influence of caste on the minds of the native converts within his diocese, addressed a letter to the missionaries and churches from which the following extracts are selected. After referring to the unscriptural usages and the means adopted by his predecessors to remove them, and the continued perseverance in them by many churches, he remarks—

The unfavorable usages to which I refer, as I understand, from the distinction of castes. These castes are still retained—customs in the public worship of almighty God, and even in the approach to the altar of the Lord, are derived from them—the refusal of acts of common humanity often follows—processions at marriages, and other relics of heathenism, are at times preserved—marks on the countenances are sometimes borne—envy, hatred, pride, alienation of heart, are too much engendered—the discipline and subjection of the flock to its shepherd are frequently violated—combinations to oppose the lawful and devout directions of the missionaries are formed—in short, under the name of Christianity, half the evils of paganism are retained. These various instances of the effects of the one false principle, the retention of caste, might be multiplied. They differ, no doubt, in different places. In some stations they are slight and few; in others numerous and dangerous. Many, many native congregations are, as I trust, free from them altogether: many have nearly accomplished their removal. I speak, therefore, only generally, as the reports have reached me. I throw no blame on individuals, whether ministers or people. It is to the system that my present remarks apply;

and it is in love I proceed to give my decision.

The distinction of castes, then, must be abandoned, decidedly, immediately, finally; and those who profess to belong to Christ, must give this proof of their having really “put off, concerning the former conversation, the old,” and having “put on the new man, in Christ Jesus.” The gospel recognises no distinctions such as those of castes, imposed by a heathen usage, bearing in some respects a supposed religious obligation, condemning those in the lower ranks to perpetual abasement, placing an immovable barrier against all general advance and improvement in society, cutting asunder the bonds of human fellowship on the one hand, and preventing those of Christian love on the other—such distinctions, I say, the gospel does not recognise. On the contrary, it teaches us, that God “hath made of one blood all the nations of men;” it teaches us, that whilst “the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them,” it must not be so among the followers of Christ; but that whosoever will be great among them, is to be their minister; and whosoever will be chief among them, is to be their servant; even as “the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

The decision of the apostle is, accordingly, most express: “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus.” For if the strong separation between the holy nation and the Gentiles, which was imposed by God himself, and had subsisted from the first legation of Moses, was abolished, and the wall of division dug down, and all the world placed on one common footing under the gospel, how much more are heathen subdivisions, arising from the darkness of an unconverted and idolatrous state, and connected in so many ways with the memorials of Polytheism, to be abolished!

Yet more conclusive, if possible, is the holy apostle's language, in another epistle: “Seeing ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him, where [in which transition, when this mighty change has taken place]

there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all." So overwhelming is the flood by which all petty distinctions of nation, caste, privilege, rank, climate position in civilization, are effaced, and one grand distinction substituted, that between those who are renewed after the image of God, and those who remain in the state of fallen nature!

Imagine only the blessed apostle to visit your churches. Suppose him to follow you in your distinctions of caste—to go with you to the table of the Lord—to observe your domestic and social alienations—to see your funeral and marriage ceremonies—to notice these and other remains of heathenism hanging upon you, and infecting even what you hold of Christianity—to hear your contemptuous language toward those of inferior castes to yourselves—to witness your insubordination to your pastors, and your divisions and disorders. Imagine the holy apostle, or the blessed and divine Savior himself, to be personally present, and to mark all this commixture of Gentile abominations with the doctrine of the gospel. What would they say? Would not the apostle repeat his language to the Corinthians? "Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty!" and would not the adorable Redeemer say again, what he pronounced when on earth: "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross, and followeth after me, is not worthy of me?"

After stating that candidates for baptism must relinquish the distinction of caste; that the children of native Christians will not be admitted to baptism without the renunciation of caste; and that all overt acts springing from the distinction of caste, must be discontinued in the church, the bishop proceeds to notice, in a very faithful and scriptural manner, the means to be used by the missionaries and pastors for promoting piety and Christian simplicity in the churches.

The only effectual means, dear brethren missionaries, and pastors of the native congregations, of restoring the simplicity and purity of the gospel, is to preach and live, yourselves, more fully, according to the grace of the New Testament. The union of spiritual doctrine with holy consistency of conduct is the secret of all revivals of the decayed piety of churches. You will observe, that when the apostles depress and condemn inferior and petty distinctions and grounds of separation, they do it by exalting the gigantic blessings of salvation—by declaring, that they who have been baptised into Jesus Christ have put on Christ"

—by asserting, that "if any man be in Christ, he is a new creature"—by pronouncing, that "Christ is all in all," to those who believe in his name.

Let us do the same: the holiness of God's law, the evil of sin, the fall of man, his responsibility, his helplessness, his state of condemnation before God—these are the topics which prepare for the gospel of Christ. Repentance is thus wrought, by the grace of the holy Spirit, in the heart. Then the glory of Christ begins to break out upon the awakened and contrite soul. The sun shines not with more clearness when the whole heaven is illustrated and gilded with his beams, than the Sun of righteousness pours his bright light upon the unveiled mind. This leads to pardon, justification, acceptance, adoption, peace of conscience, hope of heaven. Then regeneration and progressive sanctification have their due course. Holiness is the fruit of faith, and follows after justification. The inhabitation of the Spirit consecrates every Christian a temple of God. Good works, in all the branches of newness of life, are thus produced, even as the rich fruit by the tree, enabling us to discern its real nature and value. Prayer, the worship of God, the divine authority of the Sabbath, the sacraments, the apostolical order and discipline of the church, the obedience due to pastors, the general duties springing from the communion of saints, with preparation for death, judgment, and eternity, close the main topics of evangelical doctrine.

When these are enforced with the tenderness and boldness which become the minister of Christ—when they are accompanied with private visits, exhortations, and prayers—they are bound upon the conscience by the consistent walk of him who delivers them—the blessing of the Holy Spirit gives efficacy to the instructions. Men are awakened, born anew, roused, brought from the darkness of heathenism into the light of the gospel, and from the power of Satan unto God. They burst the thralldom of a natural state; friends, family ties, privileges, caste, distinctions, fall like Dagon before the truth, of which the ark of old was the symbol: the convert rejoices to "count all things but loss for the excellency of the knowledge of Christ Jesus his Lord;" he crucifies the whole body of sin; he presents his body "a living sacrifice, holy, acceptable to God, which is his reasonable service."

In this way, beloved brethren, will the God of all grace recover your decayed churches. Thus will the power of godliness revisit you; thus will apostasies cease; and the weak be confirmed and built up in their *most holy faith*.

Think me not harsh, severe, or rigid. God knows the tenderness with which I would cherish you, as a nurse cherisheth her children. It is that very tenderness which induces me to grieve you for a moment, that you may attain everlasting consolation. Faithless is the shepherd who sees the wolf coming and fleeth and leaveth the sheep.

DOMESTIC.

AMERICAN TRACT SOCIETY.

Appropriations for printing Tracts in Foreign Languages.

The Executive Committee of the American Tract Society feel constrained to invite the attention of the churches to the claims of foreign and pagan lands. The calls of Providence, which led the society, at its late anniversary, solemnly to resolve on the attempt to raise, the present year, *thirty thousand dollars* for tract operations abroad, have but been rendered more moving and affecting by recent communications.

The indications that God will use the press, in connection with the labors and prayers of his people, as a grand instrumentality for the diffusion and permanent establishment of the gospel, are clear and decisive. The great mass of the earth's population may be reached through a few principal languages, most of which have been acquired by missionaries. The ability to read prevails far more extensively among the heathen, than a few years since was known. In almost every part of the world, God is opening doors of access. The fabric of paganism is tottering, and multitudes are induced to examine the claims of Christianity. Many conquests of pagan hearts have already been gained. And more than all, the Spirit of God is evidently moving on the churches at home; kindling a new interest in the speedy diffusion of the gospel; exciting to self-denying effort, to liberality, and to prayer. Is it too much to confide, that the work which God has thus undertaken, he will own and bless?

It is also a fact, that what the society have hitherto done has kindled new zeal in our fellow-laborers abroad. Their plans are enlarged; their presses are in operation; new publications are preparing; and they look to God, through the churches, for the means of prosecuting their work.

With such incentives, and warned by the speedy flight of the passing year, the Committee, at a meeting, September 15, 1834, having carefully examined the claims of respective countries and stations, unanimously

Resolved; That the following appropriations be made as early as sufficient contributions shall be received, and opportunities be afforded for transmitting them, viz.

To China, for the use of the American mission, in connection with Rev. Mr. Gutzlaff, Leang Ala, and others; all religions being here mainly diffused through the press, and the Chinese written language being intelligible, not only in China, but in Corea, Japan, Loo-choo, and Cochinchina, embracing, in the opinion of Dr. Morrison, "more than one third of the population of the globe," vast multitudes of the Chinese having shown the utmost eagerness for books, 85,000
Burmah and Siam, for the use of the American Baptist mission; having in operation among

eighteen millions of Burmans a type and stereotype foundry, four master printers, organized bands of distributors pervading the rivers, towns and villages; great eagerness among the people to read, and many conversions by means of tracts, 5,000

Ceylon and the adjacent Continent—for ten millions speaking the Tamul. In Ceylon are seven mission stations; two presses; 4,000 scholars; 30 native converts might be immediately employed as distributors.—Another station soon to be commenced at Madras, 3,400

The Mahrattas—about twelve millions; three missionaries devoted chiefly to Bible and tract distribution, which, with religious conversation and schools, are here among the most promising means, 3,000

Sandwich Islands—three mission presses, 16 to 18 native printers, 50,000 scholars. Only 1,020 pages yet printed in Hawaiian. Every new tract finds about 20,000 readers. No where, probably, is every page issued so likely to be appreciated and read, 3,000

Singapore and Indian Archipelago, including mission of American Board of Commissioners for Foreign Missions at Siam. At Singapore are two presses, a stereotype foundry, and founts of type in Malay, Arabic, Javanese, Siamese and Burghia. It is visited by watercraft and junks from almost all parts of Southeastern Asia. Java, Sumatra, Celebes, Borneo, the Moluccas, Sulu, and other islands of the Indian Archipelago, are estimated to contain from 30 to 50 millions, 1,000

Syria and Persia.—A branch of the mission-press is removed from Malta to Beyroot, and tracts in Arabic, Greek, and Turkish, are greatly needed. For 110,000,000 of Mohammedans very little has yet been done. A new mission is about to be established in Persia, 1,000

Smyrna, (to which the remaining branch of the press late at Malta is removed,) for use of mission of American Board of Commissioners for Foreign Missions in that vicinity and in Greece, and of Rev. Mr. Brewer; for tracts in modern Greek, Italian, Armeo-Turkish, and other languages, 1,000

Greece, for mission of Domestic and Foreign Mission Society of Protestant Episcopal Church; press located at Syra, with facilities of communication in all directions. A number of Scripture narratives issued, 1,000

Constantinople and Asia Minor, especially for the Armenians, including the recent mission stations at Brousa and Trebizond on the Black Sea; thirty Lancasterian schools in operation with 2,000 pupils, 1,000

Russia.—The tract friends at St. Petersburg say, "We labor for 60,000,000 and more." A depository is opened at Moscow. The eagerness with which tracts are purchased and received by multitudes, not only in these cities but in distant parts of the empire, affords abundant encouragement, and the call for pecuniary aid is very urgent, 1,500

Germany, especially the Lower Saxony Tract Society at Hamburg, which has more than 30 publications in common with this Society; very extensive openings for usefulness in Germany, Switzerland, Lithuania, and Poland, and much opposition from Neology, 1,000

France.—The Paris Religious Tract Society has nearly 40 publications in common with the American; it labors for 32,000,000; the press is unrestrained; and the colportage system of circulation very useful, 1,000

Moravian Brethren.—Tracts and books are needed at numerous mission stations, and several are just issued or in progress for West Indies and Canada, 700

North American Indians, for missions of the American Board of Commissioners for Foreign Missions, 300

Do. do. American Baptist Board, unappropriated, for new openings, 700

Total, 830,000
54

Small as these appropriations are, compared with the wants of a perishing world; and small as they are, compared with the pecuniary ability of our favored churches, the Committee beg that no minister, or Christian, male or female, will indulge the hope, that they will be duly obtained and remitted, until the language of Christ to her who poured on his head the box of precious ointment, can be applied to themselves: "She hath done what she could."

By a statement from the Treasurer, it appears, that, while the total current expenses of

the society since April 15, for paper, printing, etc., have been \$26,479 29

The total receipts, during the same period, have been only 23,005 15

Leaving a deficiency (no foreign appropriation having yet been made the present year) of 3,474 14

This deficiency must be made up; the society's current expenses in future, including all the claims of our own country, must be provided for; and \$30,000 in addition be raised for foreign and pagan lands, or the above appropriations cannot be made.

Miscellaneous.

AN APPEAL IN BEHALF OF CHINA.

THE following appeal was written by the Rev. Charles Gutzlaff, from whose journals so copious extracts have heretofore been inserted in this work. It was originally addressed to Christians in England; and presents an outline of his tours along the coast and in the interior of China, and of the results of his observations relative to the openings in that country for the introduction of Christianity.

China has hitherto been considered inaccessible to the gospel. With its 350 millions of immortal souls, with its extensive sway over numerous hords of semi-barbarians, and with its many other vassals, it presents an unbroken strong-hold of Satan, which is fortified by anti-national laws, and made impregnable by ancient customs. What a painful sight to behold these myriads in Satan's thralldom, in the darkness of degrading idolatry, without a God and Savior; and withal, to behold the mountains of impossibilities which seem to render their borders impenetrable by the light of truth. We have pity on barbarous nations, which in a state of savage life dishonor human nature by the abominations of heathenism; but here we meet a people endowed with a good share of natural understanding, polished by the hand of civilization, and superior to the Mohammedan Asiatics, degraded by brutal Buddhism, led astray by Taouism, and estranged by Atheism. Whoever has beheld these millions of China in such a state, and who cherishes in his bosom the feelings of common humanity, will pity them; but a soul touched by the divine Savior's love will weep for them, and pray earnestly that the salvation of our God may be granted unto them. Alas, China has found few advocates in Christendom. We have been content to say a few words upon the subject, and after having lamented their lot, we have left them to themselves. There has been a general excuse;—We can find no access to them; the government counteracts all efforts to enlighten them; we must be satisfied with instructing the settlers in the Indian Archipelago, and wait till the barrier of national exclusion is removed.

At the same time we may prepare the Scriptures in their language, issue tracts, and render the study of their difficult language easy by philological works. We may open schools, to instruct the youth in our settlements, and thus imbue their minds with the doctrines of Christianity.

These attempts are highly laudable, and the individuals engaged in the work are praiseworthy, and their labors and their zeal will find a rich reward in eternity. It is unnecessary to speak of the success which has followed their efforts; nor need we name those conspicuous individuals, whose labors of patience have contributed so greatly towards opening the way of evangelizing China. Instead, however, of being satisfied with what has been done, we ought to press forward till we have found access to the empire itself. Are there any obstacles too great for the Lord, who has commanded us to preach the gospel to all nations, and at the same time promised to be with us till the end of the world? Considerations of this kind ought to make us bold in attacking the bulwarks of Satan, even though the whole world were in array against us.

If the visionary project of subjecting all mankind to the spiritual jurisdiction of the pope, could embolden men to enter this empire at the peril of their lives, how much more ought we to be undaunted in the work of God, to subject this nation to the sway of Christ, the Lord of all? We aim at nothing but the glory of God. The Roman Catholic missionaries overcame all difficulties by their perseverance, and gradually gained ground; and we, being clad with the armor of God, are we not able to conquer? When they entered China, the intercourse between distant nations was exceedingly imperfect, the intercourse with China very little, the prejudices of the Chinese against foreigners were much stronger than at present; but notwithstanding all these impediments, they found their way into every part of the empire. In our days the ships fly through the ocean, our mercantile intercourse is on the increase, and national antipathy is partly worn away,—possessing now all these advantages, is there not a greater prospect of success? But still the same system of national exclusion is in force, and in point of liberal intercourse we have scarcely gained anything.

In other countries we have had to meet more formidable obstacles; and they have been overcome. Yet in China we despair. Witness the Romish missionaries; see with what a perseverance they withstood the sweeping regulations of national exclusion. We disapprove entirely of their measures; we detest the cause as far as mere popery is concerned; but to stand firm till death, boldly to brave all dangers to accomplish the end, is heroism, and highly recommendable to protestant missionaries.

The writer of this was deeply impressed with these and similar considerations, when, against the wishes of his friends, he ventured upon a voyage to China. Having left Siam, his former station, he embarked on board a Chinese junk for Teen-tsin, a large trading town in the neighborhood of Peking. He was weak with sickness, borne down with grief, and in the most feeble situation imaginable. Though he despaired of life, he thought it better to die in defence of the great cause, than to linger on a sick bed. After arriving in the Chaou-chow district, on the eastern frontiers of Canton, he saw himself surrounded by millions, who had never heard the sound of salvation. He distributed books, which were gladly received; this roused his sinking spirits. The voyage to Fuhkeen and Shantung was fraught with disasters; and he had his full share of sufferings. Instead of finding the mandarins vigilant to watch his motions, he met with none, and was quite at liberty to converse with the natives who visited him from curiosity. Teen-tsin, in Pih-chih-le province, furnishes a large field for giving medical assistance. This opened the way for religious instructions, his company was sought, and he was scarcely noticed by the government. After visiting Mantchou Tartary, he returned to Canton, where he was kindly received by Dr. Morrison. It appeared that we might carry on the work of an evangelist without involving us in any danger, and that the Chinese government was by no means so hostile as to preclude every attempt to promote the glorious gospel. This was in the year 1831.

Meanwhile the attention of the British Factory in China had been directed towards the northern ports of the Chinese empire,—which in days of yore had been visited by the English ships. They therefore fitted out an expedition, to which the writer was appointed surgeon and interpreter. The Lord Amherst, (this was the name of the ship sent on this enterprise,) went up the coast in March 1832.

Unfavorable winds detained us a long time in different ports of Canton province. Mr. L., the supercargo, gave me full liberty to distribute the word of eternal life, which was everywhere joyfully received. Arriving in Amoy harbor, the greatest emporium of Fuhkeen, we were treated as enemies, and found but few opportunities of making known the riches of the gospel to a people, who claimed me as a native of their district. We then visited the Pescadore islands; and from thence stretched

over to Formosa. No interference of the mandarins hindered the people from intercourse with us; we had many visitors, and the demand for Christian books was great. Christianity once flourished on this island, but we now found no vestiges of it remaining.

At Fuh-chow, also, the capital of Fuhkeen, we were unshackled in our proceedings; the crowd of natives who thronged us for medical assistance and books, was immense. We here met with Roman Catholics; they informed us that *they were printing the New Testament*. Nothing astonished them more than that we had been able to publish it in their own language; the only thing they regretted was, that we should distribute these precious books to the "ignorant and blind heathens!"

Hastening towards Chekeang, we entered the port of Ning-po. The natives here are a very amiable race, and of all whom we have hitherto met, the most promising as regards the introduction of the gospel among them. This opinion was still more corroborated by our visit to the Kin-tang island. After having staid a considerable time at Shang-hae, in Keangsoo province, (which, with Ganh-way province, formerly bore the name of Keang-nan,) we departed for Shantung; and thence passed over to Corea. In all our excursions on shore we scattered the word of eternal life. Neither in Chekeang nor Keang-nan did we find the people prejudiced against it; they read it eagerly, and I can now say, not in vain.

As far as my knowledge extends, the mandarins interfered only twice with the distribution of books; and then they made but a feeble effort to discountenance what they could not disapprove. Wei, the lieutenant governor of Fuhkeen, asked me for a set of Christian books, and sent them up for examination to the emperor. Taou-kwang, the reigning monarch, who has never shown hostility to the Catholics, passed no censure upon the glorious gospel; and the magnates at Peking, who examined into its doctrines, did not denounce it,—but they withheld likewise their approbation.

On our first arrival at Corea we met with no opposition in making known the truth of the eternal God; but afterwards, when we came in contact with the royal commissioners, we found that the door was shut. However, the king received a whole copy of the Scriptures, in twenty-one volumes, and a double set of all the tracts, among the presents which we sent to him. Notwithstanding the severest prohibitions, and the anti-national character both of the government and the nation, the good seed is sown in this remote country, and will ere long gloriously spring up and yield fruit.

From some unaccountable cause we found the Loochooans, whom we next visited, prejudiced against the word of life. This remark, however, applies only to the government: *the people were anxious to obtain copies of the New Testament, and of our numerous tracts*. As often as they were freed from

the presence of their rulers, they eagerly pressed forward to obtain from us these books.

After having returned to Macao, in September 1832, I received several offers to go upon a new expedition, of which the utmost limits were to be Mantchou Tartary. Though this new attempt was on some accounts highly objectionable, nevertheless I embarked, and entered the service of a great commercial house, as surgeon and interpreter.

We departed in October, met tremendous gales, and arrived in November in Mantchou Tartary. Whilst I scattered the seed of eternal life in those distant regions, and anticipated the joy of doing so from the southern shores up to the Chinese Great Wall, our ship struck the ground, and we suffered the most intense cold. But when God had saved us from this imminent peril, we directed our course to Shang-hae. Most joyfully were we received by the natives. Six months before they had read our books, now they understood their contents, and wanted a fuller instruction in the way of life.

During our further progress in the northern parts of Chekeang province, and among the Chusan islands, I had ample reason to praise our glorious Savior for opening so wide a door to the introduction of the holy gospel. All that I had formerly seen was nothing compared with the ardent desire now evinced by the natives to obtain books. Many, many thousands of the plainest essays upon the most essential doctrines, have found their way to all the adjacent districts; and had I had a million of tracts, and fifty thousand copies of the Scriptures, they would all have been scattered amongst eager readers. My most sanguine expectations have been far surpassed. I marvel and adore in the dust. Curiosity, I confess, had a great share in rousing the people to be impetuous in their demands; but at the same time, I see in it a higher hand. Are the bowels of mercy of a compassionate Savior shut against these millions? Does his all comprehending love exclude these millions? *Before him China is not shut*; he, the almighty conqueror of death and hell, will open the gates of heaven for these myriads,—he has opened them.

When we arrived at Fuhkeen, on our return, my large store of books was exhausted, and I had to send away numerous applicants empty handed. After a dangerous voyage, we reached Lintin, near Macao, April 29th, 1833.

Whilst writing this, I anticipate the pleasure of being again very soon in the northern ports of China, and of remaining there for an indefinite time. We have experienced many severe trials, and have had to struggle with almost insurmountable difficulties; but God has never forsaken us. Our communication with the greatest part of this extensive coast, where we may have intercourse with more than fifty millions of Chinese, may now be considered as established. Let us not, however, expect too great results from these very feeble attempts; but let us believe, that the Almighty God, who

has granted his blessing on the beginning of the work, will not suffer China to carry on any longer her system of exclusion. Appalling difficulties may frequently arise; but what are they before an omnipotent God? The decree of evangelizing China is passed in heaven; what therefore can all the contrary decrees of the pretended "son of heaven" avail? I am happy to say the supreme government at Peking has hitherto not denounced evangelical doctrines as dangerous, but merely censured them as unclassical. Yet should they dare to denounce them, it would only rouse the spirit of the nation to inquire further into the truth of the gospel.

But let me not draw too favorable a picture of the Chinese nation; though they harbor no peculiar prejudices against foreign creeds, they are entirely engrossed with the things of this world; their hearts are steeled against religious impressions, whilst they satisfy their minds with the punctilious observance of mere rites. We are, however, by no means dejected, on this account; it is the work of God, in which we are engaged; the Savior has promised to send the Holy Spirit, and we trust that by his powerful agency a glorious change will be wrought.—The wild migratory barbarians, whose hords once started from the frontiers of China and went on inundating and conquering all Europe, were brought to the obedience of the gospel when amalgamated with the German tribes; why should not the Chinese be benefited by its celestial rays?

The writer addresses himself to simple-hearted Christians. He beseeches them to pray earnestly that God may send the Holy Spirit from on high, to enlighten the darkness. He wishes to speak to kindred souls, who are ready to sacrifice their all, that China may be evangelized, and Christ glorified. Is there no body, who having the goods of this world, will dedicate both his substance and himself to the great cause, by becoming a travelling preacher in China without burdening any society? Among the thousands of English vessels, is there none which will eventually perform the voyage along all the coast, visiting every place in its way, to *benefit the heathen*?

We have no intention of draining public funds which are already so much exhausted, but we wish to see individual efforts, which, if well directed, will produce most glorious results. May the Father of all them who adore our Lord Jesus Christ in spirit and truth, call some of his children to these regions, where there is abundance of work, and but few laborers.

Millions of Bibles and tracts will be wanted; and I trust that these will be furnished, persuaded that *He* who opens the door for the introduction of the gospel, will also furnish the means for its propagation.

SCRIPTURES ILLUSTRATED BY CUSTOMS IN INDIA.

THE following notices are contained in a letter of T. H. Baber, Esq., and are copied

here from the Oriental Christian Spectator, published at Bombay.

Subjects illustrative of oriental customs mentioned in the sacred writings, but for want of recollection of the latter, though no man has less excuse for it, having been educated for the church, I would not enter so fully into the subject as I wished. The following subjects, however, occurred to me as bearing some analogy:

1. The temples called Kehetrums, Ombaloms, Kawas, and Kotums, of the Hindoos, in both Malabar and Canara, from being frequently on the tops of hills, in the recesses of the forests, and their idols, where there are no buildings, placed in the midst of groves, call forcibly to mind numerous passages in the Scriptures, where the idolatries of the heathens are so distinguished, as well as those beautiful descriptions, which the ancient poets, both Greek and Latin, have left us of the groves and retreats of their rural deities.

2. In the mode of building, observed by all the Hindoos in Malabar, there is something very analogous between the area or quadrangle in the centre of their buildings, called Nalapura, and the impluvium or cava odium of the Romans, both being alike exposed to the weather and giving light to the house. This area in the hot season is usually sheltered by a Pandal. Q. May not this be the same as the *meson* of St. Luke, where our Savior and the apostles were accustomed to give their instructions?

3. "The girding of the loins for running." If you refer to 1 Kings xviii. 46, I know of no such custom in Malabar, though the Scripture injunction of having our loins girded—thus *perizonium*, as used in Luke xvii. 3, and Acts xii. 8; also *anazonnumi*, 1 Peter i. 13; 2 Kings iv. 29, and ix, may be considered as illustrated by the manner in which the natives wear their garments, or rather waist-cloths, for they seldom dress themselves, men or women, above the waist. This cloth, called *moonda* by men, and *poda* by women, is wrapped round the middle part of the body, being secured round the loins by a girdle or *zoni*, called *todara*, *arignanum*, *alasa* *ooraka*, made of gold or silver, the two latter containing *mantram* or *yendrum* (charms.) They also use these girdles for fixing their knives and poniards, which like the ancient poniards is made crooked, *brevis gladius in arcum curvatus*. But to my subject.

4. Amongst all ranks of Hindoo women their hair is "the instrument of their pride," according to the Scriptural expression; and where nature has not been liberal in that ornament, the defect is supplied by art. Amongst the men, particularly the Nairs, their hair is made up into a bundle, though more frequently a large and long lock, called *kooduma*, is all that remains; Absalom's hair, which was sold (2 Samuel xiv. 26) for two hundred shekels, might have been worn thus, and when sold, applied to adorn the women in those days.

5. The custom of tinging the eyelids with antimony, or a kind of ink made from the juice of several plants, and which is common throughout India, I believe, is very general in Malabar—and is no doubt of the greatest antiquity. Thus Jer. iv. 30, "painting the eyes with lead-ore."

6. "Grinding at the mill," as noticed by you, is not an employment amongst the Malabars—though the women of the highest rank, busy themselves in what we consider menial employments, and even in the labors of agriculture. Every day may be seen at the proper season women of the first Nair families in this place, and every other part of Malabar, breaking the clods, and reaping the harvest. In other parts of India and in Canara, I have seen women grinding corn with hand-mills, sitting upon the ground with the mill-stones between them, and this I take to be precisely the custom referred to by the words "that is behind the mills," in Exodus xi. 5. Pole, in his Synopsis, gives a correct description of this stone-mill, or *molus*, or *mola*, as rendered in Latin, because *mola e duobus constat lapidibus inferiore ac superiore*.

7. The custom of wearing bangles or shackles to their feet, also bracelets, call to mind "the tinkling with their feet," etc., for which the daughters of Zion were reproved in the 3d chapter of Isaiah.

8. "The charms set up against the evil eye," consist of cabalistical figures and marks upon small pieces of copper, and upon ollas; the former are called *yendrum*, and as I have before mentioned are placed about the waists of men. The women wear them round their necks—and are supposed to secure them from witchcraft, sickness, and misfortunes of all kinds. This is similar to the manner in which the Jews carried their phylacteries, Ex. xiii. 6; Num. xv. 33, excepting that they wore these charms in their garments. As a counter-charm to an evil eye. The Malabars stick up what they call *naivara*, distorted, and oftentimes obscene figures of men and women and monkeys, while they are building their houses, etc., and stamp in the inside of them the figure of an open hand.

9. The charming of snakes by means of music, particularly the pipe, is very common throughout Malabar. This is confined to a class of people called *Korawara*. They also pretend to cure the bite of the most venomous serpents and other noxious animals. People of this description, I am aware, are to be met with in many parts of India, and I merely mention it, to show the affinity between these customs, and those to be found in the sacred writings—for instance, Jer. viii. 17, I will send serpents, cockatrices among you, which will not be charmed,—Eccles. x. 11, surely the serpent will bite without enchantment.

10. But the most striking resemblances to what we read of in holy writ, are the sepulchres, which have within these few last years been discovered near Calicut, of which the natives themselves can give no account, but what is truly absurd, and derived from their

superstition, or I should say ignorance. They call them by different names, but chiefly gnyennennady kodam—and say, they were the abodes of the living during the age when men survived their faculties, and did not see death or Antagen, who, they say, was slain by Parmeeswaran. These sepulchres are found on high rocky ground, which is hollowed into chambers from eight to twelve feet square, and four or five feet in height; and contain large earthen vessels with several smaller ones, which are supposed to have contained the bones or ashes of the deceased and his family, pieces of iron incrustated, and which fall to pieces on being handled; utensils, etc., are also found, which may possibly have been the instruments and utensils which belonged to the trade of the deceased. They may, also, have been designed for some religious use, like

the *kistai ierai*, wherein the images of their deities, or holy water used in their ceremonies were kept. One in particular I saw had every appearance of being a habitation for the living—one chamber, without cells, benches or ornaments, about seven feet square, and five high, and answering in every way to the sepulchre where our Savior was laid, the only entrance being an aperture formed on one side of the rock and under ground, such as the entrance, or *thura*, before which Mary and John were obliged to stoop down ere they could look into it (John xx, 5, 11)—some are made with a hole upon the top (particularly one I opened within a yard of a bungalow I was occupying while on circuit at Calicut) as well as on one side, which was covered with a large granite stone, like the opercula over the sepulchre of Lazarus.

American Board of Commissioners for Foreign Missions.

SMYRNA.

THE following letter has recently been received from Mr. Temple, dated June 12th, giving an account of a destructive fire which had occurred in that city.

The Committee with all our Christian friends will unite with us in praising our heavenly Father, for the merciful escape which he has recently given us from one of the most destructive fires which have occurred in this city for more than a quarter of a century. On the 3d inst. about noon, we were alarmed by fire, which had just broken out not far from our house, and was blown towards us by a powerful wind. It had soon made such progress, that we deemed it prudent to pack up as many of our goods and books as possible, and flee. Within a few moments our house exhibited such a scene as it would be vain for me to attempt to describe. A gang of 20 or 30 Jews and Greeks came in and began to exhibit the most tangible evidence that they regarded all within as common plunder. One Jew seized my hat and placed it on his head; another my thermometer, and was putting it into his pocket; while others grasped at shoes, boots, and any other articles that happened to lie in their way. Some of them rushed into the store-room, and cried out for rum, rum! Of this, however, they found none. In the midst of this scene of confusion, a Turk took his stand in the store-room, with a large club in his hand, and with a dignity and firmness which filled me with admiration and the plunderers with fear, he brandished it in all directions. This brave fellow has not yet returned to ask any compensation, while the plunderers all came early on the next morning to demand most clamorously an exorbitant reward for the aid which they had rendered. In the midst of this indescribable scene, however, we were enabled to remove nearly all our goods and place them in boats and convey them away to Mr. Jackson's, an English gentleman,

on whose premises our printing-office is. We are extremely indebted to this kind gentleman and his lady. One of his fire-proof magazines was thrown open to receive all our goods, and his house to receive myself and Mrs. Temple; our two children, with our young Armenian friend, being kindly accommodated at Mr. Hallock's.

The fire advanced rapidly, consuming all before it, till it reached the next house to ours and Mr. Brewer's, and the same is true in reference to the houses of our missionary brethren Lewis and Jetter not far from ours, but in another direction, and there the Lord said to the destroying angel, as he was brandishing his flaming sword over our dwellings, *It is enough*, and the fiery sword was returned to its sheath, and our houses all stand almost unimpaired, monuments of the divine mercy to us, while 200 families or more have seen their own dwellings become, what this world is destined soon to be, a heap of ruins and ashes. *Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord.*

The engines, and there are many of them, which came to quench the fire, could not one of them be induced to play till 40 or 50 dollars were paid to each of them on the spot. One of our friends, who lost three houses, not happening to have the money in his pocket, his cashier being away at the moment, promised the engineers and firemen any sum they would name, to be paid on the following day, but they would not afford him the least aid, because he could not give the money at the moment. Soon after this, four or five rich Turks most generously came to him with as much money as he might need, but it was too late. They, however, went into his houses and carried out upon their own shoulders many of his most valuable articles of furniture and saved them. He was overcome and wept like a child as he related to me this noble conduct of the Turks. The common Turkish porters, however, demand an exorbitant sum on

such occasions before they will do any thing.

A very singular incident happened in the house of one of our countrymen, during this dreadful scene. A gang of Jews entered there, as they did my house, and one of them finding a musical snuff-box, seized it and put it into his pocket, and as he was making his way out, he jostled against some one, and this set the instrument in motion. The thief was thunder struck at hearing such a sound uttered by the plundered box in his pocket, and the attention of one of our friend's clerks was thus attracted to the villain, who was very glad to deliver up without delay such a clamorous accuser and detector of the robbery which he had committed. What a striking comment is this on the declaration of Moses to Israel, *Be sure your sin will find you out!* And what an affecting thing to find the offspring of the venerable patriarch Abraham, the father of all them that believe, the friend of God, sunk to so degraded and guilty a condition! The fire doubtless brought together all the vagabonds, thieves, and desperadoes of every sort, that were in the city, for this was emphatically *their hour and the power of darkness!*

GRANTS FROM THE AMERICAN BIBLE SOCIETY.

THE Treasurer of Board has received the sum of *five thousand dollars* from the American Bible Society, to aid in printing and circulating the Scriptures in the Chinese language.

Also *three thousand dollars*, to be used in printing and circulating the Scriptures in the Mahratia language.

The same society has granted the Board 1,500 copies of the New Testament in the Modern Greek language, to be put into circulation by the missionaries of the Board in Greece, or in countries where that language is spoken.

FORMATION OF AN AUXILIARY.

AN auxiliary of the Board was organized in the month of May, in the City of New York, denominated *The New York Young Men's Foreign Missionary Society*; the object of which is, as expressed in its constitution, to engage the co-operation of *young men* in the glorious enterprise of evangelizing the world.—The following persons are its officers—

John Slosson, *President*;
Prof. John Torrey, { *Vice Presidents*;
Latimer R. Shaw, {
Rev. Henry A. Rowland, *Cor. Secretary*;
Edward T. Shaw, *Rec. Secretary*;
George M. Tracy, *Treasurer*;
and twenty *Managers*.

Donations,

FROM SEPTEMBER 11TH, TO 30TH, INCLUSIVE.

Central aux. so. of Western New York,
Rev. A. D. Eddy, Tr.
Canandaigua, (Of which to constitute WALTER HUBBELL an Honorary Member of the Board, 100;) 129 62

Palmyra, Mon. con.	42 00
Pennyan,	105 12
Salem chh. Marion co.	7 00
Sodus, Mon. con.	6 57
Wolcott, Mon. con. in 1st chh.	11 75—302 06
Cheshire co. N. H., Aux. So. S. A. Gerould, Tr.	
Walpole, Gent. and la. 21,65;	
mon. con. in 1st cong. so. 28,46;	
to constitute Rev. Edwin JENKINSON an Honorary Member of the Board.	50 11
Essex co. N. J. Aux. So. T. Frelinghuysen, Tr.	
(Of which fr Newark, Benev. asso. in 2d presb. chh. 82.)	122 00
Franklin co. Vt. Aux. So. C. F. Safford, Tr.	
Enosburgh, La. of cong chh.	10 12
Georgia, Gent. 22,56; la. 20; a fem. friend, 5;	47 56
St. Albans, Gent. of cong. chh. 64; la. 76;	140 00
Waterville, Cong. chh. mon. con.	3 79—201 47
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Coxsackie, A. Van Dyck,	50 00
Hillsboro' co. N. H., Aux. So. R. Boylston, Tr.	
New Boston, Mon. con. 12,90;	
three fem. friends, 11,32; a friend, 1,94; W. C. I;	27 16
Petersboro',	13 00
Wilton, Mon. con.	5 84—46 00
Merrimack co. N. H. Aux. So. S. Evans, Tr.	
C. M. F. for miss. to Africa,	2 00
Hanover, Theol. so. in Dartmouth college,	14 00—16 00
Northampton and neighb. towns, Ms. Aux. So. J. D. Whitney, Tr.	
Hadley, Gen. benev. so.	200 00
Oneida co. N. Y., Aux. So. A. Thomas, Tr.	
Bridgewater, Mon. con. in cong. so.	10 02
Bridgewater Village, Mon. con.	1 12
Coventry, Mon. con. 1,37; sub. 9,25; 10 62	
New Hartford, Mrs. C. Risley,	4 00
Oxford, Presb. chh. and cong.	14 13
Richland, Mon. con.	8 15
Russia, C. Preston, 5; sub. 1;	6 00
Smithfield, 1st presb. so.	60 00
Vernon Center, Fem. miss. so. 10; a friend, 10;	20 00
Watertown, La. benev. asso. in 2d chh. for hea. chil.	7 00
Waterville, Mon. con. in presb. so.	13 94
Westmoreland, Young la. benev. so. for Mackinaw miss.	12 00
Whitesboro', Aux. so.	25 06—192 04
Western Reserve, O. Aux. So. Rev. R. Nutting, Hudson, Tr.	
Northville, Mon. con.	3 16
Richfield, Cong. chh. 10; O.	
Oviatt, for Stockbridge miss. 7;	17 00
Strongsville, Benev. so.	7 00
Wadsworth,	14 00
Ashtabula co.	
Austintown, Mon. con. 21,74;	
juv. benev. so. for ed. hea. chil. 2,17; a friend, for China, 50c.	24 41
Geneva,	10 27
Kingsville,	3 07
Morgan, Mon. con.	10 00—47 75
Portage co. Asso.	4 50
Hudson, Mon. con. in W. R. college,	72 75
Streetsboro',	4 00—81 25
Trumbull co.	
Gustavus, Asso.	10 00
Kinsman, A. Christy, 2d,	5 00
Vienna,	14 75—29 75—199 91
Windor co. Vt. Aux. So. N. B. Williston, Tr.	
Brattleboro', W. village, Gent.	
15. la. 15,32;	30 32
Marlboro', Coll.	5 00
Wardsboro', Chh. coll.	30 00—65 32
Total from the above sources,	\$1,444 91

VARIOUS COLLECTIONS AND DONATIONS.

Abington, Ms. Mon. con. in Rev. D. Thomas's so. 9 10

Albany, N. Y., J. T. Norton, for support of Rev. W. Goodell at Constantinople, 1,000 00
Aquebogue, N. Y. Union par. presb. chh. 5 50
Auburn and vic. N. Y. By H. Ivison, agent, Apulia, 30; Auburn, 1st presb. chh. 100; 2d do. 147,47; Berkshire, 10,75; Binghamton, (Of which fr. Rev. Lewis D. Howell, 50; ELIHU ELY, 100; CAREY MURDOCK, 100; which constitutes them Honorary Members of the Board, 753,44; Cayuga, Fem. for miss. so. 21; coll. 34; (of which to constitute Rev. HENRY SNYDER an Honorary Member of the Board, 50.) Fayetteville, Rev. OREN HYDE, which constitutes him an Honorary Member of the Board, 50; Homer, Coll. 131; Manlius, Jamesville so. to constitute Rev. ARNER MORSE an Honorary Member of the Board, 50; Newark Valley, 70,05; Oswego, Fem. benev. so. 25; coll. 79,32; (of which to constitute CHARLES B. FITLEY an Honorary Member of the Board, 100;) Preble, To constitute Rev. GARDNER K. CLARK an Honorary Member of the Board, 50,32; Skeneateles, 50,64; Syracuse, (of which to constitute Rev. ERASTUS H. ADAMS of Ludlowville, an Honorary Member of the Board, 50;) 135,53; Truxton, Young la. benev. so. 5; beads, 4,12; coll. 23,83; Union, Presb. cong. (of which to constitute Rev. JONATHAN M. ROWLAND an Honorary Member of the Board, 50;) 62; Miss. M. Sumner, 1st pay. for William Sumner, in Ceylon, 15; Virgil, 28; 1,876 53
Baltimore, Md. La. of 5th presb. chh. 25; mon. con. in do. 10,82; class in sab. sch. do. 75c. 36 57
Bethany, N. C. Asso. 40 00
Bluestone, Va. T. Brann, for China, 5 00
Boston, Ms. A friend, to constitute Rev. E. L. FULLER, of Chelsea, an Honorary Member of the Board, 50; Fem. so. for pro. chris. among the Jews, for schools in Bombay, 100; 150 00
Buffalo, N. Y. Mon. con. in 1st presb. chh. 117 50
Cambridgeport, Ms. Young la. Ojibwa miss. so. for William A. Stearns in Ojibwa nation, 30 00
Camden, Me. Fem. miss. so. 12,50; J. Jones, 2; 14 50
Castine, Me. Gent. asso. 34 00
Cheshire, Ms. Mon. con. in 2d cong. so. for miss. to Broosa, 9 50
Cherry Valley, N. Y. JAMES O. MORSE, which constitutes him an Honorary Member of the Board, 100 00
Cincinnati, O. Contrib. in 3d presb. chh. 5,60; Mrs. Baum, 5; 10 60
Collins, N. Y. Mon. con. 1 63
Columbus, Miss. W. H. Craven, 4 09
Coneawago, N. Y. Presb. chh. 6 09
Danbury, N. H. Rev. J. Hobart, 3 00
Danville, Vt. La. asso. 21 10
Ecans, N. Y. Mon. con. 10 00
Fayetteville, N. C. Mon. con. 14,25; Mrs. J. Phillips, 15; 29 25
Flemingsburgh, Ky. Chh. 5 00
Florence, O. Mon. con. 3 00
Jackson, Ten. Dr. Leggin, 2 00
Manlius, N. Y. Sub. and mon. con. in trin. presb. so. 38 00
Mississippi River, A stranger, on board steamboat, 5 00
Newbury, Ms. Mon. con. in 2d chh. 10 24
North Bridgewater, Ms. Sab. sch. for hea. schools, 2 42
North Killingly, Ct. Contrib. of cong. 20 50
Oberlin, O. Presb. so. 20 00
Painesville, O., A friend of China, for bibles and tracts for China, 2,500; mon. con. 13,20; 2,513 20
Paris, Ky. Rev. E. Smith, 3 00
Philadelphia, Pa. Rev. R. H. Smith, 2 00
Prince Edward co. Va. So. of inquiry in Union sem. 13 84
Riverhead, N. Y. 1st cong. so. 20 90
Stonington, Ct. Whittling club, for Sandw. Isl. miss. 12; ack. in June, as fr. Springfield, Ms.

Sutton, Ms. N. F. Morse, 2 00
Transamburgh, N. Y. Mon. con. in 1st presb. chh. 51 90
Upper Norfolk, N. Y. Mon. con. 1 00
Walnut Hills, O. Mem. of 1st presb. chh. 3 25; do. of Lane sem. 3,80; 7 05
Worcester co. Ms. A friend, conscience money, 20 00
Unknown, Two friends, 10 00

Whole amount of donations acknowledged in the preceding lists, \$7,708 83.

LEGACIES.

Andover, Ms. Mira Squacumbush, by S. Farrar, Ex'r, 105 50
Windsor, Ms. Mehetabel Rogers, (\$200 having been received previously,) by E. Ford, Ex'r, 100 00

DONATIONS IN CLOTHING, &c.

Bridport, Vt. A box, fr. la. asso. 56 00
Butterouts, N. Y., A box, fr. la. of presb. so. for Mackinaw, 33 06
Hartford, Ct. Paper, 63 reams, fr. H. Hudson, 290 00
Kenneshunkport, Me. A bundle, fr. juv. so. for Brainerd, 12 00
Martinsburg, N. Y., A box, fr. fem. miss. so. New York city, Sub. sch. books, etc. fr. sab. sch. of R. D. chh. Franklin-st. for Ceylon, 100 00
North Cornwall, Ct. A box, fr. la. Lydian so. for Wheelock and Bethabara, 30 00
Portland, Me. A box, fr. sab. sch. miss. sew. circle, for Dr. Dodge, Beyroot, 35 00
Ridge, N. H., A box, fr. fem. char. so. for Brainerd, 24 54
Shoreham, Vt. A bundle, fr. S. White. South Cornwall, Ct. A box, for Northwest- era Indians fr. fem. benev. so. 34 25
Stonington, Boro', Ct. A barrel, fr. ladies, for Rev. L. Smith, Sandw. Isl. 130 00
Utica, N. Y., A box, fr. ladies, for Rev. H. G. O. Dwight, Constantinople, 86 36

James Gray, Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Bethel, Gent. 128,22; la. 43,06; asso. 24,60; 195 88
Brownburg, Asso. 25 25
Brunswick co. A member of presb. chh. 5 00
Charlotte, Mrs. Hoge, 5; chil. of P. Harri- son, 1; for miss. to S. E. Africa, 6 00
Fairfield, Asso. 25 75
Harrisburg, Asso. 46 29
Hebron, Asso. 219 75
Lebanon, Asso. 19 50
Lexington, Gent. 121,62; la. 84,87; 209 49
Lynchburg, T. Holcomb, for miss. to S. E. Africa, 5 00
Middlesex co. Mrs. M. G. Braxter, 5 00
New Erection, Sub. 3 80
New Monmouth, Asso. 36 38
Petersburg, Juv. asso. 85 00
Pole Green and Salem, La. 42 75
Prince Edward, La. of college chh. 20; Capt. Stearns, for miss. to S. E. Africa, 5; 25 00
Providence, (vic. of) Gent. 61,25; la. 22,75; 84 00
Richmond, La. of 1st presb. chh. of which to constitute Rev. WILLIAM I. ARMSTRONG an Honorary Member of the Board, 50;) 138,55; JAMES GRAY, which constitutes him an Honorary Member of the Board, 100; Miss J. R. Preston, 5; 243 56
Spring Grove, Fem. miss. so. to constitute Rev. ALEXANDER WILSON, of Oak Hill, N. C. an Honorary Member of the Board, 50 00
Waynesboro', Asso. 125 00
From various sources, See M. Herald for June, p. 238, 459 68

\$1,910 99